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A·Family·Paper

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John M. Palmer

The Anti-Silver or National Democratic Convention held in Indianapolis last week was a large and enthusiastic gathering. There were Democrats present from nearly every State in the Union—even including Colorado and Montana—and those from the pivotal States in the Middle West asserted that their party would poll a large vote in the coming election. Ex-Governor Flower, of New York, was made temporary Chairman, and Senator Caffery, of Louisiana, the permanent Chairman. Both of them made addresses vigorously denouncing the work of the majority at Chicago. Their expressions, however, were moderate compared with those of some of the later orators of the Convention —notably John P. Irish, of California, and Colonel Breckinridge, of Kentucky. Colonel Breckinridge was received with hisses from the gallery, but his condemnation of the Chicago Convention was warmly applauded. The most important questions, apart from free coinage and the choice of candidates, were as to the adoption or rejection of a plank demanding the amendment of the Constitution so as to permit an income tax, and the adoption or rejection of a plank demanding the retirement of Government notes. The income-tax plank was warmly urged by men from the South and West —and even a few from New York—on the ground that the platform, to secure wide popular support, ought to contain such an anti-monopoly declaration. It was, however, finally rejected in the Committee. A plank demanding the retirement of Government notes and the substitution of bank notes in such a way as to furnish "a uniform, safe, and elastic" currency was made a part of the platform. The principal part of the platform, of course, was an arraignment of the free coinage of silver and a demand for the maintenance of the gold standard. The New York delegation proposed an explicit condemnation of international bimetallism as well as national, but the Committee decided to ignore international bimetallism altogether. The platform may be found on another page. Regarding candidates, it was soon settled that the Blue and the Gray should be united upon the ticket. General Buckner, of Kentucky, was conceded the second place, and the Convention bent its energies to determine who would be the most available man to head the ticket. For a while the selection of General Bragg, of Wisconsin, seemed inevitable, but General Bragg was said to have favored silver up to a few years ago, and his State was not regarded as doubtful in the coming election. Illinois was the State most likely to decide the election in favor of Mr. Bryan unless the anti-silver Democrats effected a strong organization, and therefore the selection of a candidate from Illinois was recognized to be of the highest strategic importance. Senator Palmer for a while refused to permit the use of his name, and many Democrats urged the renomination of President Cleveland, on the ground that he would draw more votes from Mr. Bryan than any other party leader. But President Cleveland's personal friends frowned upon the suggestion, and the President himself, in response to a telegram, refused to permit the presentation of his name. Senator Palmer finally consented to become a candidate, and was chosen by an overwhelming majority.

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S. B. Buckner

Senator John M. Palmer was born in Scott County, Ky., September 13, 1817. His father, a radical anti-slavery man, moved from Kentucky to Illinois fifteen years later. When young Palmer was seventeen, his father's limited circumstances forced him to shift for himself. For a year he tried to pay his way while attending a local college, by doing manual labor. It was an unequal struggle, and ended in his leaving school in debt. This debt he soon paid with money earned in making flour-barrels. His next venture was in peddling clocks. While engaged in this work he happened to fall in with Stephen A. Douglas, who encouraged him to study law. The advice was taken, and Mr. Palmer was admitted to the bar in 1839. He was soon in politics, and was elected probate judge of his county four years later. On the slavery question he took the same radical ground as his father, and was one of the anti-Nebraska Democrats who succeeded in electing Lyman Trumbull to the United States Senate. A little later Mr. Palmer took part in the organization of the Republican party. He was Chairman of the first Republican State Convention held in Illinois. On the outbreak of the Rebellion he entered the Army as Colonel of a regiment he had raised, and eventually became a brigadier-general of volunteers. In 1868 he was elected Governor of Illinois by the Republicans. He joined the Democratic party in the Greeley campaign. In 1890 he was nominated for the Senate by the Democratic State Convention, and was elected after a long deadlock by getting the votes of Populist members as well as those of his own party. General Simon Bolivar Buckner was also born in Kentucky over seventy years ago (1823). He graduated at West Point in 1844, and was immediately made assistant professor in the rarely associated departments of ethics and infantry tactics. He was in active service throughout the Mexican War, and was brevetted captain before its close. He subsequently held Government positions until 1855, when he returned to Kentucky and practiced law. At the outbreak of the Civil War he was Major-General of the

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Kentucky militia, which rank he afterwards attained in the Confederate Army. He commanded Fort Donelson when it surrendered to General Grant, whose warm personal friend he became. He was elected Governor of Kentucky in 1887. He has been a strong anti-silver man, and one of Secretary Carlisle's chief supporters since the Democratic party in Kentucky divided on the silver issue.

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The Republican victory in Vermont not only exceeded party expectations, but also party claims. The day before the election the Republican managers in the State claimed that they would carry it by from 30,000 to 35,000 votes. They did carry it by nearly 40,000. As compared with the vote cast in 1892 the Democrats lost one-third and the Republicans gained one-third. As compared with the vote cast in 1894—the Republican "tidal-wave" year—the Democratic vote barely held its own, while the Republican vote increased 10,000. The campaign was conducted upon National issues. For some time there was doubt as to the position of the Democratic candidates upon the silver question. The ticket was nominated upon a gold platform, but the Wednesday before the election the Democratic candidate for Governor declared himself explicitly for Mr. Bryan and the free coinage of silver. The tariff question seems also to have affected the vote—the Vermont farmers, who, a few months ago, surprised the Nation by declaring for McKinley instead of Reed, again expressing their opposition to the repeal of the bounty on sugar and the tariff on wool. The Arkansas election held on Monday of this week seems to have resulted in a Democratic majority greater than usual, many Populists having apparently returned to the Democratic party.

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The important political speeches of the week were those of Senator Allison at Des Moines, Iowa, Senator Thurston, of Nebraska, at Cooper Union in this city, Mr. Carl Schurz at Central Music Hall, Chicago, and Mr. Bryan at Columbus, Ohio, and at the Labor Day demonstrations of the trades-unions at Chicago. Senators Allison and Thurston urged the impossibility of restoring silver to its former relative value by the action of this Nation alone, and declared that wage-earners must suffer from the proposed change in the standard. Upon the latter point they cited the slow rise in wages as compared with prices during the Civil War. Mr. Schurz declared that the fall in prices since 1873 was not due to the exclusion of silver from the currency, but to the improvements in the methods of production; that the change from the present standard to the free coinage of silver would mean the sudden disappearance of all gold, the contraction of the currency, and the fall of prices; that the wage-earners would suffer because paid in a depreciated currency; and, finally, that the creditor classes to be injured would be largely the poor, while the debtor classes to be benefited would be the relatively well-to-do. Mr. Bryan's speech at Columbus discussed at some length the effect of adding more silver money to the money already in circulation. He urged that it could not be invested or spent in any way without benefiting business by adding to the demand for the products of labor. At the Chicago labor demonstration he did not discuss the paramount issue of the campaign, but talked of democracy, of the necessity for the organization of labor to secure equal terms from organized capital, and the advantages of compulsory arbitration. Upon the last point he said:

"Arbitration is simply the extension of the idea of the court of justice. It is merely instituting a tribunal, an impartial tribunal, before which men may go and settle differences instead of resorting to violence to settle differences. You say the laboring men are interested in arbitration; yes, they have so expressed themselves. But I want to say to you that society has a higher interest even than the laboring men in the principle of arbitration. Society has a right to protect itself against these contests between labor and capital."

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The temporary injunction against rate-cutting by competing roads which Judge Simonton, of the United States Circuit Court in South Carolina, granted a few weeks ago, has not been made permanent. Unfortunately, however, the Court's decision not to make the injunction permanent is based upon purely technical grounds. The main question—whether the Court has a right to prevent competing roads from reducing rates at their discretion—is not passed upon. The Court discusses it at some length, but holds that it cannot properly be decided in the pending suit, because certain corporations, whose interests would necessarily be affected by a decree, were not before the Court. Judge Simonton's discussion of the vital question on which a decision was expected seemed to indicate a belief that the United States Courts had a right to prevent reductions of rates if made by any road "regardless of its own interests, with a view to destroy its adversary and crush out competition." If the courts and not the roads are to be the judges of the latter's interests in this matter, then the competition between railroads is to be limited still further than it has been by their natural monopoly regarding local freights and their agreements regarding through freights. The question is of the highest importance, and it is disappointing to have it raised in such a conspicuous way and then left undecided. The temporary injunction granted by Judge Simonton seems to have been successful in stopping the rate war against which it was directed.

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Before leaving New York last week, after a continued round of sightseeing, formal receptions, and general festivity, Li Hung Chang on two occasions allowed the American public to know his thoughts on serious public questions. The first occasion was at the reception of representatives of the various mission boards and societies interested in Christian and philanthropic work in China. In reply to their address thanking him for his aid and protection in the past, Li Hung Chang spoke in the highest terms and with evidently genuine feeling of the good work of Christian missionaries in China. He commended their abstinence from political intrigue, their unselfishness in pecuniary matters, and their efforts in behalf of "the soul, intellect, and body" of those they tried to benefit—instancing the educational institutions carried on, the hospital and dispensary work, and the opposition to opium-smoking, which he pronounced "a great curse to the Chinese population." Of the difference between Christianity and Confucianism the Viceroy said only: "In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in one, while it is expressed in the negative form in the other." The other occasion to which we refer was the Viceroy's interview with the representatives of the New York newspapers. Here the question of the exclusion of Chinese immigrants was broached. The Viceroy expressed an earnest wish that the Geary Law might be repealed, and endeavored to convince his hearers that cheap labor was a most desirable thing in itself, because it would allow this country to compete at better advantage with the countries of Europe. He said: "Cheaper labor means cheaper commodities, and better commodities at lower prices. You are proud of yourselves, of your country. Your States represent the best type of modern civilization. You are

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proud of your liberty and your freedom; but is this freedom? This is not liberty, because you are prevented from utilizing cheap labor in your manufactories and on your farms." Finally, he declared that our laboring classes hate the Chinese because the latter are the possessors of superior virtues—thrift, economy, temperance. To Americans this argument, naturally, seems a curiously inverted presentation of the labor question. The opponents of the Geary Law here are not such because they desire cheap labor, but because they think discrimination based on race unfair. In reply to the question whether American capital would be welcome in China, he declared that it would be if no attempt were made to infringe on the sovereign rights of the Chinese Government, and that Americans would be treated as favorably as the English, Russians, or French.

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Civil service reform has just taken another long step forward. By the inclusion of ten thousand employees in the War Department in the classified service, the Secretary of War has been virtually deprived of all political patronage. The only persons in the Department outside of the protection of the law are the Assistant Secretary, the secretary of the Chief Secretary, and a few laborers. Hereafter all appointments will be made, without regard to politics, from the eligible list provided by the Civil Service Commission. It has been so arranged that employees who work only during the summer months shall not be obliged to pass a second examination before resuming labor the next season. The interval is regarded simply as a furlough. Only about one-half of the employees thus included in the classified service live in Washington. The rest are scattered throughout the country, being employed chiefly on river and harbor improvements. As the majority of the employees are Republicans, no charge of partisanship can be brought against the Administration for the change.

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A great Irish Convention, composed of delegates from all parts of the English-speaking world, was held in Dublin during September 1–3 of last week. Nearly two thousand delegates were in attendance, including those from the United States, Canada, Australia, and South Africa. The Convention was called to obtain a comprehensive and influential expression of Irish opinion on the question of Home Rule, and with the special aim of fostering unity in the ranks of those who are fighting for a common cause. Bishop O'Donnell presided, and delivered an eloquent address which evoked great enthusiasm. Among the more distinguished delegates were Messrs. John Dillon, leader of the Anti-Parnellites, Michael Davitt, the Hon. Edward Blake, T. P. O'Connor, and Justin McCarthy. Many eloquent addresses were delivered, and a high pitch of enthusiasm was maintained throughout. The important business of the Convention was the passage of resolutions favoring the renewal of a united Irish party on the Home Rule principle, and disciplined under the rule of the majority. This last clause occasioned the most important discussions of the Convention. The Parnellite faction, through the press under its control, sought to belittle the importance of the gathering, and especially aspersed the motives of the foreign delegates. This drew forth an indignant protest from the latter, who alleged that they were not pledged to the support of any faction or leader, but came solely with the object of advancing the Irish cause. Private conferences of the American, Canadian, and Australian delegates were held with the object of settling the differences between the Anti-Parnellites and the adherents of Messrs. Redmond and Healy, and, although no stated result was arrived at, something is hoped for from the action yet to be taken. At the final day's session the foreign delegates published a manifesto recounting the importance and success of the Convention, and specially urging the acceptance of majority rule. A significant incident was the election as Vice-Chairman of Mr. P. A. McHugh, an Anti-Parnellite, in place of Mr. T. D. Sullivan, an adherent of Mr. Healy. It remains to be seen whether this great meeting of representative Irishmen will result in the wished-for harmony. With the Pope's blessing, the concurrence of the hierarchy, and great encouragement from Irishmen in all parts of the world, if the faction fights continue, the Home Rule cause will, nevertheless, be in a worse plight than before.

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The death of Prince Lobanoff, to which allusion was made in our last issue, reopens the question of a change in the foreign policy of Russia. To him especially were owing the recent bold strokes by which Russia's position has been improved in the Far East. He overmatched the diplomacy of Japan in the dispute which arose at the conclusion of the late war, and the statesmen of that nation held him responsible for Japan's partial loss of the fruits of the struggle. He was an enemy of England, and sought to nullify her influence with the Sultan by a display of friendliness towards Turkey which was more simulated than real. As an ardent supporter of the Franco-Russian Alliance, he was also generally believed to have counseled the giving of aid and advice to the Abyssinians in their struggle with Italy. The Czar's known friendliness to England, now no longer withheld by his chief adviser, may tend towards a reconsideration of Russia's relations with the Great Powers. Not much reliance can be placed on the recent report that an understanding had been arrived at between England and Russia in regard to China; but English opinion is gradually changing in regard to the common belief that Russia is the traditional enemy of Great Britain. A combination of moderated suspicions and self-interest inclines the directors of British foreign policy to the view that, as the most precarious and at the same time most important foreign interests of England are in the Far East, and Russia is the only Power capable of injuring them, it is extremely desirable to have her for a friend, and to come to some amicable agreement in regard to Turkey and the future possession of Constantinople.

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The revolutionary struggle which has been going on in Ecuador appears to have terminated in the complete and final triumph of the insurgents under General Eloy Alfaro. The war began in May of last year, and originated in the general distrust and dislike of President Cordero, who was charged with tyranny and corrupt political and financial acts. General Alfaro, who was then in banishment, was recalled to Ecuador by the revolutionists. He is a man of unusually strong personal qualities, and as a military leader is possessed of skill and vigor. Making Guayaquil his headquarters, in July of last year he led a force of about six thousand men against the capital, Quito, and, after several engagements, all of which were won by his troops, in August he took possession of the city. For a time it was thought that peace was permanently established, but at the beginning of this year the so-called Conservatives gathered in force and again began hostilities. Another campaign followed, which has lasted throughout this summer, and which ended about the middle of August in a decisive victory for General Alfaro near Cuenca. It is thought that the discontented element will not again be able to present serious resistance. The general opinion seems to be that the new Government will adopt fair political methods, and that its promise of "liberty, justice, and peace" will be carried out. The Jesuits and members

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of the clerical party have feared harsh treatment under Alfaro, but he has announced that while they will not be allowed, as heretofore, to control educational matters, and while new privileges will be granted to Protestants, there will be no persecution of ecclesiastics.

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A few days ago Premier Laurier informed a deputation of the Dominion Prohibition Alliance and the Woman's Christian Temperance Union that a Dominion plebiscite on the question of prohibiting the manufacture and sale of intoxicating drinks throughout Canada would receive favorable attention at the next session of Parliament. This has doubtless been most cheering news for temperance workers in the Dominion, and will redouble their energies to effect a much-longed-for result. The submission of a plebiscite has for some years been a plank in the political platform of the Canadian Liberals; temperance workers were never able to get any such pledge from the Conservatives. There is very strong ground for anticipating a brilliant victory for prohibition, should the plebiscite be taken. Already five provinces of the Dominion—Ontario, New Brunswick, Nova Scotia, Prince Edward Island, and Manitoba—have declared in favor of prohibitive legislation by very large majorities. There was doubt for some time whether such legislation came within the federal or the provincial sphere; that doubt has now been settled by a judicial decision in favor of the former.

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The Russian press has recently been informing the world that the reports of persecution of Protestants and Catholics in the Empire are without foundation. It is stated that improved relations with the Vatican have been arranged, by reason of the changed attitude of the Catholic Church with regard to the Polish subjects of Russia. Heretofore the authorities at St. Petersburg have looked upon the Vatican as quietly encouraging, if not in substantial alliance with, Polish aspirations and plots for independence, and on that account have subjected the Pope's communications with Russian Catholics to a rigid inspection. Having become convinced that Leo XIII. has discarded the old policy, the Czar's advisers have recommended a more liberal attitude toward the Vatican; and, instead of such communications being subject to the regulation of both the Minister of the Interior and the Minister of Foreign Affairs, they will henceforth be under the control of the former alone. In a word, the political meddling of the Vatican with Russian subjects has ceased. As far as the various Protestant bodies are concerned, it would need a more specific reference than is contained in the discussions of the St. Petersburg press to change the belief that persecution still prevails. It may be lessened somewhat, but certainly is not removed; and, in fact, it is often disguised by punishments inflicted for alleged political reasons, while the true motive is religious hostility. No fault has been found with the moral conduct or political principles of the Stundists, and in their case oppression was plainly the result of their religious belief. Nor is there anything to show that the disabilities of the Lutherans have been lessened. The fact that there can be no legal conversions from the Russian Church to unorthodox faiths discounts any assertion, official or otherwise, that persecution does not exist. The spirit of toleration may be growing, but it has not yet become actively operative.

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A steamship which may possibly prove the forerunner of a revolution in marine architecture was recently launched on the Seine near Paris. The inventor, M. Barin, is an engineer of recognized ability and experience, and this fact has led to the treatment of his project with respectful consideration by many who, if the inventor had been unknown, would probably have ridiculed his idea. Certainly the description and pictures of his ship have a bizarre, not to say grotesque, effect. The ship is described as consisting of what is like a large rectangular iron box, 120 feet long, 40 feet wide, and 5 feet high. This is mounted on six rollers, three on either side, each 30 feet in diameter. These rollers constitute the peculiar feature of the vessel; each is shaped like a double convex lens—that is, thin at the edges and thick in the center; they sink ten feet into the water, and the body of the boat is held about the same distance above the surface of the water. The power is applied both to a screw at the stern, as with ordinary steamships, and to the rollers themselves. The theory of M. Barin is that the rollers can be kept revolving with only one-quarter of the power required to work the screw, and that in this way the speed of the vessel will be doubled, while the amount of power required is only one-fourth greater. It is also asserted that the stability of the ship will be noticeably improved over that of the steamships of the old type, and thus the comfort of passengers will be increased. If it be true that the new steamship has higher speed, greater stability, smaller consumption of coal, and less danger from collision (because any two of the rollers would keep the ship afloat even if the others were damaged), then the eve of a new era in the history of sea transportation may reasonably be admitted to be at hand. The new vessel is to sail down the Seine and to cross the English Channel. The results of this first voyage will be awaited with interest and curiosity. If the hopes of the inventor are realized, he proposes to build a much larger vessel, which he thinks would make the voyage from Havre to New York in four days.

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Joseph Chamberlain

Mr. Chamberlain's brief visit to this country is, as he has intimated, for personal and family reasons only, and therefore may not justly be anticipated to have any special bearing upon the question of international arbitration or the Venezuelan dispute. There is, however, a possibility of his meeting Mr. Olney, and such a meeting, though wholly outside official routine and recognition, might result in added weight to that side of the balance which has not yet touched the desired point of decision in Lord Salisbury's mind. Such meetings and conversations have sometimes constituted historic moments in the progress of international negotiations.

It is only natural that Mr. Chamberlain's visit to America should freshen the general interest in his public character and career. He has gained a position in his own country which makes him, in the estimation of some competent critics, the most interesting figure on the stage of English political life. How he came to stand so prominently in the public eye, and the degree in which his services meet the requirements of high statesmanship, are considerations which attract no small share of political interest in the English-speaking world. His emergence from municipal to national importance, and from national to imperial, was marked in both cases by an arrest of public attention in which surprise, alarm, and admiration were mingled. After a municipal career in which he showed himself an enlightened and practical reformer, reorganizing the civic affairs of Birmingham so that from an unhealthy and ill-governed town it became a model corporation, Mr. Chamberlain was elected to the House of Commons in 1876. At that time he was known as an extreme Radical, with a programme

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which seemed too thoroughgoing for his Liberal allies, and which was deemed dangerously revolutionary and socialistic by the Tories.

The leading events of his Parliamentary career since then may be briefly stated. On the accession to power of Mr. Gladstone's second administration in 1880 he became President of the Board of Trade, with a seat in the Cabinet. His popularity and prestige among the Liberals increased so much that he was soon looked upon as Mr. Gladstone's political heir and a future Liberal Premier; but in 1886 occurred his memorable divergence from the views of his former chief on the question of Home Rule. He resigned from the Cabinet because he could not favor a separate legislature for Ireland, believing it to threaten the integrity of the Kingdom. In 1887, as if in suggestion of his impending alliance with the Conservatives, he came to Washington as British Commissioner, having been sent by Lord Salisbury to take part in the settlement of the fishery dispute between the United States and Canada. His recent appointment as Secretary of State for the Colonies in Lord Salisbury's third administration marks the latest and most important step in his political evolution.

There are, of course, acute differences of opinion between the friends and opponents of Mr. Chamberlain as to whether his change of party affiliation was based upon a change of his fundamental political ideas. That he sits on the same side of the House as the Conservatives is no certain index of recanted civic and social beliefs. At the outset of his career he professed to be governed by a Radicalism based upon an ardent desire for the uplifting of the masses in physical comfort, education, and political importance. What he did for them in Birmingham he has expressed a desire to do on a larger scale if power and opportunity should unite in his favor. In fact, his programme of reforms, outlined in a magazine article three years ago, is but a more detailed formulation of the principles advocated twenty years before. From this programme it would appear that he wishes now, as he did then, to obtain shorter working hours for those engaged in specially laborious occupations, compulsory arbitration in trade disputes, old-age pensions for the deserving poor, increased power to local authorities to make town improvements and to facilitate the better housing of the working classes and their ownership of their own dwellings; that he is still the determined opponent of an Established Church and of hereditary privilege; and that he feels the tragic inequalities of modern social life, and has a sincere wish to ameliorate or abolish them.

His Conservative allies distrust and fear him, while admiring his abilities and appreciating his aid; the Liberals resent his change of front, while reserving a qualified approval of the principles which underlie his domestic politics; and without doubt the Irish regard him as a traitor to their cause and a political reprobate past reclamation. We are speaking, of course, of the active prejudice of party, and of its downward gravitation upon the weak points, real or supposed, which present themselves in the political character of an opponent or suspected ally. Mr. Chamberlain has shown minor inconsistencies in his public conduct, and he has made many enemies by high-handed methods in the details of political management. He can be a bitter partisan, as his speeches plainly show, and his power in debate often wounds as well as convinces.

But, after all deductions, there remains, it is almost superfluous to say, a wide and deep respect for the Colonial Secretary. What is the secret of it? It is, we think, because the British people believe in his enlightened patriotism, and that he has reached the true imperial view-point from which the wide sweep of British affairs is to be regarded. It is fast becoming an impossibility for any statesman in England to be in touch with the people unless he is also deeply concerned for the Greater Britain beyond the seas. Mr. Chamberlain has an abiding faith and pride in the expansion of British trade and rule. This leads him to reject the view of the Little Englander, and to raise his comprehension to the level of those multifarious interests, subordinate as well as central, which combine to impose so severe a task upon their successful administrator.

The Crisis in Turkey

The more the facts become known about the recent massacre in Constantinople of Armenian men, women, and children following the seizure of the Ottoman Bank by alleged revolutionists, the more imperative becomes the demand for a searching investigation of the whole affair. The seizers of the Ottoman Bank are now in Marseilles, and demand their absolute freedom on the plea of a pledge by the Sultan that they should go unharmed. Miss Grace Kimball, now in London, who has done such splendid rescue work in Van, expresses a belief that the massacres were organized by the Turks, and puts the whole case in a nutshell when she says: "Undoubtedly a strong revolutionary movement exists in Turkey, but the methods adopted to suppress it are both inhuman and intolerable." The foreign Ambassadors at Constantinople, in their collective note to the Porte, cite cases showing that the massacre was prearranged and organized, and call for the punishment of the guilty. This is a step in advance of their proper but ludicrously ineffective attempt to frighten the Sultan by refusing to illuminate the embassies on the latter's fête-day; but the Sultan has seen more than one collective note before. Certainly if the so-called revolutionists in Constantinople the other day, and in Van some weeks ago, had eagerly desired a massacre of Armenians, they could have done nothing more likely to bring it about. It is not strange that the genuineness of the outbreaks is questioned. It will be unpardonable if the Powers do not turn a search-light upon what has just happened almost at the doors of their embassies.

In England the press is vehemently demanding that something be done. Mr. Gladstone's just-published letter speaking of "the assassin who sits on the throne at Constantinople" is echoed by the "Chronicle's" terse description of the Sultan as a "criminal lunatic." Queen Victoria is reported to have sent a special letter of remonstrance, and threats of action in case of further outrages; Lord Salisbury is said to have at last concluded, despite his humiliating position of last spring, that England has a concern in the claims of humanity; Sir Philip Currie is on his way to Turkey with, it is alleged, extensive powers. All this is very well, but back of it remain the old questions, On what basis can a concert of the Powers be secured? What will Russia and Germany do or permit to be done? There have been some signs that both these Powers were at last willing to consent to a coercion of the Sultan; but no sooner does the English press begin to talk about Armenian autonomy or a supervision of Turkish affairs by a Council of foreign Ambassadors than the Russian semi-official press responds with an emphatic dissent. The United States has every right to further any reasonable steps to prevent the repetition of the almost incredible atrocities of the past. International law and common humanity alike sanction the prevention of crime on a large

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scale. As to our own claims to reparation for injuries, Mr. Olney might at least show as much energy as he did when the question was one of the disputed bounds of a South American country in which we had no direct National interest.

The situation is put with great clearness in an article by Dr. Cyrus Hamlin, the founder of Robert College, in the current "North American Review." Dr. Hamlin says:

"The present Sultan, Hamid, came to the throne with an inveterate dislike to all Armenians who would not apostatize and thus follow his mother's example. He began his career by displacing them from office. Many hundreds of them were in various offices of government. He next began to oppress their schools with new and vexatious requirements, and to spoil their school-books by an absurd censorship. Many schools were closed, many school-books destroyed for containing forbidden words, such as 'courage,' 'patience,' 'patriotism,' 'progress.' In this work he encountered our schools, school-books, and teachers, and began cautiously his war upon them. He has destroyed our school-books printed and issued by the authority of his Government and owned by Americans, an invasion of rights perpetrated upon Americans alone. Our Government was often appealed to for redress, which was generally promised in the sweetest and most gracious words, of which our diplomats have been very proud. But no penalty was ever exacted, no promise was ever fulfilled, excepting the case of Mr. Bartlett's house, in which the moving force was the threat of an ironclad. Now every outrage thus treated during the last few years has been a distinct permission to go on to greater outrages upon property and personal rights. The Sultan has seen that it is a safe thing to perpetrate every indignity upon Americans and their property, until now the destruction of American property has amounted to nearly $200,000. Not one dollar would have been destroyed had our Government from the beginning protected our rights as all the Governments of Europe protect their citizens.

"No Turk has yet been punished for robbery, pillage, murder, rape, rapine, torture unto death of women and children; and the horrid work still goes on. Why should it not? The nations, our own Nation especially, have for two years been giving the Sultan *carte blanche* to do as he pleases."

The Commonwealth

VI.—The Doctor

Whether one be a materialist, believing that all thought and feeling are only subtle emanations of the body, or an idealist, believing that the body and all its sensations are only concepts of the mind, or a dualist, believing that mind and body, spirit and matter, are distinct, and the body is the organ or instrument of the mind, he must recognize that the body and its organs constitute a very important part of man as he exists here on the earth, and he who serves it renders a very important service to his fellow-men. For mind and body are mutually dependent. Not only our happiness, but our usefulness, depend very much on the condition of the body; and the condition of the body depends, in turn, very largely on our mental and spiritual condition. We use the language of dualism, both because this is our point of view and because it is the language of common life. But the materialist will also agree that the condition of the organ and of the psychic or vital force, which the rest of us call mind, act and react upon each other; and the idealist no less recognizes the fact that the mental concepts, which the rest of us call body, and the spiritual experiences, which the rest of us call mind, greatly influence and modify each other. Some men and women bear great burdens and do great work despite a feeble body, because the body is sustained by the courageous hopefulness of an invincible spirit. Others, again, great souls in poor bodies, are like engines in worn-out hulls, and can do but half the work for which their spiritual capacity would fit them, because they have not outward organs equal in power to the soul within. A good brain is essential to the best effectiveness of a good mind, and a good digestion is essential to both. It is the function of the physician to repair and keep in repair these organs of the soul.

To keep in repair: for we are beginning to perceive that the physician is not a mere mender of broken-down bodies. Hygiene is more important than medicine; prevention is better than cure; and medical science is beginning to keep disease from entering, not content merely to cast the intruder out. The trend of modern medical discovery is in this direction. We have put smallpox at defiance; we are hoping to defy cholera, scarlet fever, diphtheria, rabies, not impossibly consumption. The day of victorious epidemics is passing away. Three great plagues have visited and afflicted mankind—war, pestilence, and famine. Civilization no longer fears famine; and its dread of pestilence grows less and less. Commerce has conquered the one, medical science the other. Never again will a Christian city be converted into an awful tomb, as was London by the Great Plague.

What medical science is thus doing for the community, the family physician does or may do for the family. The tendency to turn all doctors into specialists is not one to be approved; already the reaction is beginning to appear. We want, not twenty specialists, each capable of putting a particular broken-down organ in repair, so much as a general physician who can tell us how to keep all organs from getting out of repair. The wise father will take his family to such a physician—if he can find such an one—every six months, to be looked over, as the great railroads do not wait for a break, but continually inspect road-bed, bridges, culverts, and rolling-stock in order to prevent breaks that will involve peril and require repair. There may be conclusive objections to what is said to be the Chinese plan of paying the doctor a salary and stopping the payment when sickness appears, but there is significant suggestiveness in this method.

Nor can we say that the doctor is a mere caretaker of the body. In truth, body and soul are so twisted together in one strand as to defy untwisting. The laws of health are moral laws, laws of God. That they cannot be violated with impunity is the merest truism; that they cannot be violated without sin is not so often recognized. But that is certainly true. Whatever we may say of death, disease is in a vast majority of cases the penalty of sin—though often the sin was in an ancestor. The true physician at once teaches his patient that the laws of God must not be broken, and that there are laws of mercy also, by which penalty for broken laws may be partly remitted. Both are lessons we all need to learn. If poor Carlyle had not brought dyspepsia upon himself by his disobedience to the laws of health in his youth, he would have been a far healthier thinker and writer, and a far greater moral force in England, than he was. It is not often that a mind is thoroughly sane unless it is in a sane body. A man has no more right to overwork his body than his horse. We need a society for the prevention of cruelty to ourselves. Nor can the physician take good care even of the body unless he is able to minister also to the mind. We often need patience more than pills, and courage more than plasters. Mind cure, faith cure, and Christian Science all contain hints for the medical faculty. There are doctors who bring more medicine in their spirits than in their prescriptions, as there are others who need to counteract the effect of their visits by their drugs. The physician and the minister should be fast friends and co-partners, working together; both ministering to life; each helping the other.

Thus the physician serves the Commonwealth: he is

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superintendent of a repair shop to which we bring our engines when they are out of order; he is inspector-general, teaching us how to keep them from getting out of order; he ministers to the spirit through the body, fitting us to live righteously and godly by teaching us how to live soberly; and he renders this service, not merely to individuals who are threatened or visited by disease, but to the entire community, banishing from it those awful epidemics which formerly decimated communities, because he banishes from it human ignorance and sin, the twin "destroying angels" which shake down pestilence from their awful wings.

Of all lives the life of the physician is the most self-denying. He has no time that he can call his own. His home is his office, and furnishes him no sweet retreat from irksome care. The night can never assure him unbroken rest. Sundays are often, whether he will or no, his busiest days. He has no holidays, and few and fragmentary vacations. Friendship furnishes him fewer solaces than to other men, for his friends are generally also his patients. He meets men in their morbid conditions—when they are sick and miserable; when they are well he knows them not. He can hardly make a friendly call without the hazard of having it converted, before the evening is over, into a professional one. He fights a battle in which, no matter how many victories he wins, he is sure to be defeated at last—for he is fighting death. And when the defeat, which must come sooner or later, does come, he is fortunate if unreasonable friends do not charge the defeat upon his lack of science or of care. But no man renders a more grateful service; no man comes nearer to our hearts; no man is more beloved. Other services may be as great, but none is more deeply and tenderly appreciated. He summons back from death the child, and puts him in his mother's arms; the wife, and reunites her to the husband. No fee can ever compensate for such a service. He to whom it is rendered is forever debtor to the doctor.

Waiting on Growth

It is a common mistake to assume that truth is purely or mainly a matter of investigation; truth is mainly a matter of growth. There are certain questions, of limited range and involving very few elements, which may be mastered and definitely settled in a short time; but the deeper matters of life do not admit of this rapid and easy disposition; they involve growth, and growth involves time; and therefore we must often live with them long and patiently before any final or rational solution can be reached. This is strikingly illustrated in dealing with children. Able, energetic, and conscientious fathers often force a tragic element into the lives of their children by refusing to recognize the necessity of waiting on growth. Such fathers are impatient of indecision and uncertainty; they expect their children to know what they want to do and to set about doing it. Any delay or vacillation of choice they regard as betraying intellectual or moral infirmity, and they drive and threaten at the critical hour when faith, patience, and affection are specially needed. For the great question of life-work is not to be settled offhand with some boys and girls; and these not of the dull and frivolous, but of the earnest and gifted, kind. If often happens, in the case of a boy of genius, that the divinely appointed way in which he is to walk is slow in discovering itself; the boy must wait on his own development; and there is no experience more solitary and disheartening. Such a boy needs the most affectionate and trustful atmosphere, and he often gets reproaches and coldness. His inability to take the plain paths, which his fellows are taking with such courage and promise of success, is interpreted as indicating lack of force, when, as a matter of fact, it is often superabundance of force not yet fully understood and mastered which holds him back. Nothing is sadder than the misunderstanding of a child, at a critical moment, by a father whose only desire is for the true success of his children, but who has not learned to wait on growth. This failure to postpone judgment until the facts are all in has been made again and again by religious people. It has happened many times that such people have violently antagonized a discovery of science, because, at the first hasty glance, it seemed inimical to some fact of spiritual history or to some truth of spiritual experience. It has also happened that as the bearings of the newly discovered law or fact became more clear they have confirmed that which at first they seemed to contradict. This is strikingly shown in the history of the idea of development. At first the theory was widely denounced as atheistical, and those who held it were branded as infidels; now it is not only held without reproach by deeply religious people, but some of the most thoughtful men of the time have declared that it has come to light just in time to save many deeply religious souls from despair, and that God has made a new revelation of himself by means of it. And we are as yet only at the beginning of a real understanding of what is involved in it. A wonderful light is beginning to stream from it on some of the darkest problems of society and individual life. It is wise to wait on growth; impatience defeats a serious desire to know the truth.

The Outlook Vacation Fund

The beautiful autumn weather is one of the delights that the working-girls rarely enjoy. It is possible for at least a few to enjoy these delights if the readers of The Outlook continue to express their interest in the tangible form that has enabled them to send three hundred more girls this season to the country than were sent last year.

THE VACATION FUND

Received,[1] including September 5	$5,048 85
North East Harbor	10 00
M. T. H., Rutland, Vt	2 00
S. H. R., Catskill, N. Y	20 00
D. R. W	3 00
A Friend in New Haven, Conn	5 00
H. A. L	15 00
Jolly Club of Noroton, Conn	2 26
Oldtown	1 00
"V.," Mantoloking, N. J	10 00
M. P. M., Calais, Me	5 00
Mrs. E. E. F., Keene, N. H	10 00
Mrs. M. J. F., Keene, N. H	5 00
Mrs. H. M. M	10 00
Mrs. R. S. L., Silver Creek, N. Y	10 00
Baby Frieda	5 00
G. I. D., Mount Vernon, N. Y	3 00
C. L. S., Dickson, Tenn	1 00
H. D. S	10 00
A Vermont Girl	10 00
Anonymous	10 00
M. F. H., Brooklyn, N. Y	5 00
E. P. D., Dayton, Ohio	1 00
E. S. R., Sandy Spring, Md	2 00
H. A. M. S	3 00
E. J. W	3 00
L. D. P., Plainfield, N. J	5 00
M. E. S	5 00
A Few Friends in Newark, N. J	7 50
F. F. O	5 00
M. L. C	5 00
E. W. B	10 00
J. T. H	20 00
B. B. W. Anti-Slang Club	2 00
S. H., Newport, R. I	2 00
A Worker	1 00
Anonymous, Glen Cove, N. Y	10 00
O. P. R., Hamilton, Mont	6 00
Christian Endeavor Society, Reformed Church, Piermont, N. Y	6 00
H. L. J., Troy, N. Y	5 00
W. H. W., Watertown, N. Y	2 00
A. B. P., Beloit, Wis	5 00
K., Watertown, N. Y	10 00
A. D. C., Mammoth Hot Springs, Wyo	5 00
Miss L. F. S., Winchester, Ky	5 00
Anonymous, Holderness, N. H	2 00
Frances, Brooklyn, N. Y	10 00
In His Name, L. R	1 00
Total	$5,339 61

[1] Inadvertently in last week's Outlook the total was incorrectly given.

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Washington's Farewell Address

As Related to American History and Policy

By James M. Whiton

FROM May to September, a century ago, Washington was preparing his farewell address—the most memorable and influential political document ever issued by any single American statesman. No similar exigency for a similar document has ever existed. But the exigency then was as real as it was unique. The great pilot, who had brought the newly launched and untried ship of state into safe seas from a dangerous coast, was about to leave the helm. Revered to-day as the last testament of the Father of his Country, the Address at its publication was assailed by a large political party with angry censure running down into spiteful abuse. It will be worthily commemorated. But it cannot be correctly understood apart from knowledge of the circumstances at the time. "Almost every line of it," says Hildreth, "may be traced to particular incidents which had occurred during Washington's administration."

Washington had strongly desired to retire from the Presidency at the end of his first term, in 1793. With this in view, he had intended publishing a farewell address, and in May, 1792, had opened his mind about it to Madison. Madison therefore sent to him a draft of such an address, embodying the suggestions which Washington had made for that purpose. But our relations with the European Powers, in consequence of the wars ensuing upon the French Revolution, were then in a critical condition. Men like Hamilton and Jefferson, agreeing in hardly anything else, were agreed that Washington's hand was still needed at the helm. Their remonstrances induced him to change his mind. His Address states that he had been impelled to abandon his purpose of retiring four years sooner, in consequence of "mature reflection on the then perplexed and critical posture of our affairs with foreign nations, and the unanimous advice of persons entitled to my confidence."

But hardly had he entered upon his second term when his foreign policy began to be attacked by partisan journals in a style which grew constantly more ferocious and abusive. They compared him to Julius Cæsar, the Grand Turk, and other odious or contemptible characters. One libeler accused him of overdrawing his salary. The most malignant of his assailants were the "Aurora" and the "National Gazette," the latter edited by a Frenchman in Jefferson's pay. After a specially venomous attack by this sheet, Jefferson records that, at a Cabinet meeting in 1793, Washington broke into a great passion, declaring with an oath that he would rather be in his grave than in the Presidency.

These bitter assaults, whose record blackens the first chapter in the history of our political parties, simply vented the rage of those who could not shake Washington's purpose to maintain our neutrality in the war just broken out between England and France. While Jefferson himself was more cautious, his political disciples were eager to take sides with France, our ally in the War of the Revolution. But for Washington's firmness they would have done so, though the issue would probably have been national exhaustion, if not ruin. They made French interests the leading issue of politics throughout his second term. For his successful resistance to this they fell foul of him, with a virulence which embittered the rest of his public life. It was this that fixed his purpose to refuse a third term. It was this, coupled with clear vision of the peril to which his vilifiers were exposing our National interests by their French policy, which dictated certain counsels embodied in his Address. These must be read in connection with the events which called them forth, if they are to be understood as he intended.

Though dated September 19, 1796, the Address was begun in the early part of that year, soon after the ratification of Jay's treaty with England. This, says Senator Lodge, had been "the most difficult, if not the most perilous, crisis in his career," "the severest trial of his political life." On the thirtieth of April, the House of Representatives, after a two months' struggle, had been persuaded to pass, but by a majority of only three, a resolution declaring it expedient to enact the laws necessary to carry the treaty into effect. This success being achieved after two stormy years—Jay having set forth in the spring of 1794—Washington felt that his work was done, and that the public welfare no longer required him to bear the burdens and trials of his great office.

On the fifteenth of May he sent a draft of his Farewell Address to Hamilton for criticism and suggestion. A portion of it referred explicitly to the unjust treatment he had received from his political enemies, but this, by Hamilton's advice, was canceled. The paper went back and forth several times. In it there appears but slight indebtedness to Madison's earlier draft. Finally, upon the plan of Washington's draft, Hamilton himself made another. Comparing this with the Address in its final form, after all the amendments made by either Hamilton or Washington, it appears, says Mr. Horace Binney, in his critical "Inquiry into the Formation of Washington's Farewell Address," that "Washington was the designer in the general sense, if not in the artistic. The fundamental and radical thoughts were his."

The one counsel of the Address which has most deeply impressed itself upon the National mind is to avoid mixing in European politics. This had been Washington's controlling principle in the conduct of international relations. In that infancy of our newly won independence, with the burdens of the recent war upon us, and our Constitution still an experiment, neutrality between the warring powers of Europe was a vital necessity. "The great rule of conduct for us," said Washington, "in regard to foreign nations is, in extending our commercial relations, to have with them as little political connection as possible. . . . Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalship, interest, humor, or caprice? It is our true policy to steer clear of permanent alliances with any portion of the foreign world."

Yet this was the portion of the Address which at that time gave most offense. What, said his enemies, did he mean by this, when the ink was scarcely dry upon his treaty with England, but that we were to turn our backs upon our faithful ally, France, in servile deference to our recent oppressors? This wretched sophistry ignored the fact that Jay's treaty was specifically commercial, and a necessary supplement to the treaty which had acknowledged our independence, so far as it settled questions which that treaty had not sufficed to settle, and were threatening to renew the recent seven years' war.

It is not to be taken for granted, however, that Washington intended that the United States should limit their political influence to the American continent as rigorously as some have thought good. He did not dissuade us from all alliances whatsoever, but rather from "permanent alliances." Consequently, it was no departure from this policy when, in 1823, Madison, writing to President Monroe, proposed that, even at the risk of possible war, we should join Great Britain in "avowed disapprobation" of the designs of France against liberal movements in Spain, and in some "declaratory act in behalf of the Greeks." That the United States should abstain from all transatlantic alliances, even in the interest of political liberty, human rights, and the progress of civilization and democracy, was not the idea of the founders of our Republic.

Conclusive evidence of this is furnished by Jefferson.

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In 1817 he wrote to Monroe in favor of a semi-independent constitution of the Spanish-American colonies, allowing so much supremacy to Spain as would keep the peace among them, "under the guarantee of France, Russia, Holland, and the United States." From this "confederacy," as he styled it, he proposed to exclude England because of her "selfish principles." In 1823, however, he wrote to Monroe that "we should most sedulously cherish a cordial friendship" with Great Britain in the interest of the Spanish-American States, and that "nothing would tend more to knit our affections than to be fighting once more, side by side, in the same cause."

In view of this, it is a somewhat curious fact that the strongest aversion to any sort of alliance with European Powers, even for the promotion of American principles, has been manifested by those who profess to inherit Jefferson's political ideas.

In 1886 the European Powers, at the Conference of Berlin, placed the Congo Free State of Africa under international protection, declaring its trade free to all nations for a term of twenty years, and guaranteeing its neutrality. Our Government, under President Cleveland, declined to join in this act, on the ground that our settled policy forbade us to engage in questions of jurisdiction in remote foreign regions. Of this "settled policy" Washington cannot be regarded in any unqualified sense as the author. This policy, however, was unsettled by the action taken at the Berlin Conference in 1889 concerning Samoa, when the United States, during President Harrison's administration, joined Great Britain and Germany in declaring Samoa an independent and neutral monarchy under the joint protection of the three Powers. But this arrangement was not regarded with favor when Mr. Cleveland came again into power.

In view of these recent inconsistencies, we can hardly be said to have a fully settled foreign policy, and foreign observers sometimes declare that we have no foreign policy. It is apparently an open question whether Washington has been correctly understood.

What he counseled us to abstain from was certainly no more than mixing in what he calls "the ordinary vicissitudes" of European politics, "interests to which we have none, or a very remote relation," such as controversies about the balance of power between contending States on that continent. That the United States should forever refuse to assert an active interest in promoting American principles outside of America can hardly have been in his mind. In some cases, as the late Governor Greenhalge, of Massachusetts, said, with reference to the Armenian massacres of people whom American schools and colleges have made objects of suspicion to a tyrant, to look quietly on fiendish butchery for fear of foreign alliances might be practically an alliance with infernal powers. It may be questioned if the National ferment over the Venezuelan dispute were not intensified by a semi-conscious feeling that we had suffered ourselves to become unduly isolated and inactive in international affairs, and had abdicated alike the responsibility and the influence which belong to a strong nation in the interest of oppressed peoples, and the victims of cruel wrongs.

The Monroe Doctrine, so called, is a natural outgrowth of Washington's policy toward Europe. Jefferson thus stated it to Monroe in October, 1823: "Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe. Our second, never to suffer Europe to intermeddle with cisatlantic affairs." These two maxims—the first Washington's, the second Jefferson's—were based on the common principle that popular government in America and anti-popular government in the Europe of that time have nothing in common, and are mutually exclusive. The first was uttered in our National infancy and weakness; the second, twenty-seven years later, in the consciousness of increasing National strength. The Jeffersonian maxim, now baptized into the name of Monroe, seems in the changed circumstances of the time almost a corollary from the words of Washington's Address: "Our detached and distant situation enables us to pursue a different course [from mixing in the quarrels of Europe]. Why forego the advantages of so peculiar a situation?"

As a mere matter of political statics, the Jeffersonian extension of Washington's logic would seem inevitable. A stream dammed at one outlet naturally seeks another. The natural and wholesome feeling of a great nation, that it is bound not to be a cipher in the world's affairs, but to count among the nations, and in the interest of its own principles, for what its weight is worth, must be expected to assert itself in some way. If by rational conviction, or by the force of tradition and the inertia of habit, American influence be restrained from the Eastern hemisphere, it must be tempted to some compensating demonstration in the Western. It seems now open to calm consideration whether the restraint in the one direction and the demonstration in the other have gone beyond the Washingtonian lines.

A further extension of Washington's doctrine, or an inference from it, is apparent in recent and repeated instances of disinclination to extend our territorial possessions beyond our own continent. Had Cuba been for sale while the slaveholding interest was dominant at Washington, we should probably have bought it. But the treaties made in President Grant's time for the acquisition of San Domingo and St. Thomas were rejected. Our refusal to annex the Hawaiian Islands is fresh in mind. Our National policy in such questions must be regarded as still unsettled.

Another main point of the Address, its warning against party spirit, though equally important, has made less mark upon the public mind. What Washington says on this subject springs from his experience of party spirit in its most rancorous form. He describes it as our "greatest weakness" and our "worst enemy," distracting the public councils and enfeebling the public administration.

During the autumn of 1795 the Jeffersonian press had denounced Washington in terms fit only for a traitor or a tyrant. He had signed the Jay treaty in August. By that treaty he had averted a ruinous war with England, for which the country had already begun to arm and fortify. That treaty had made some concessions, and Jefferson denounced it as an "execrable thing." But it had secured gains also. In 1812 Lord Sheffield declared that the British Ministry had "been duped by Jay." Professor Sumner, of Yale, says that Jay's work, considering all the circumstances, was a "masterpiece of diplomacy." Its centennial anniversary was celebrated last December by Boards of Trade from east to west as "the birthday of our commercial independence." Yet such was the insane fondness for France and hatred for England which possessed the Jeffersonian party that mobs howled from Portsmouth to Charleston when the contents of the treaty were made known. Jay was guillotined in effigy; it was declared that Washington ought to be impeached. A storm of frenzy and falsehood swept the land, the like of which has not since been witnessed.

It was immediately after the storm had passed, and the lower house of Congress by a slender majority had resolved upon the legislation necessary to carry Jay's beneficent treaty into effect, that Washington uttered his warning against the party spirit which had raised the storm—a warning pertinent to its less violent but equally unscrupulous and mischievous exhibitions to-day:

"It agitates the community with false jealousies and false alarms, kindles the animosity of one part against another, foments occasionally riot and insurrection. . . . There will always be enough of that spirit for every salutary purpose. There being constant danger of excess, the effort ought to be, by force of public opinion, to mitigate and assuage it."

Thus the events which preluded the Address give us light to interpret its counsels, as intended by their illustrious author. As a declaration of our proper foreign policy, it has received almost the deference due to an amendment to our Constitution. Yet we have learned that the Constitution must not be slavishly or narrowly interpreted.

> New occasions teach new duties;
> Time makes ancient good uncouth.

We cannot pretend that Washington meant that the Re-

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public, while standing aloof from "permanent" alliance with one nation in its merely selfish rivalry with another nation, should decline in any part of the world to declare itself for liberty, humanity, and civilization as against tyranny, cruelty, and barbarism, or to ally itself freely, for the sake of imperiled human rights and social progress, with any Power, whether transatlantic or cisatlantic. On the other hand, an observer of the habitual mendacity of the party press toward political opponents must confess that party spirit is still an exorbitant and disturbing element in our political life, far exceeding all that Washington regarded as salutary and safe.

The one point of the Address which will probably obtain least notice, while deserving emphasis as strong as any other, is one which our political history has accentuated for thoughtful readers. It deserves pages instead of the few lines required by present limits.

The Constitution, in distributing the functions of government into the legislative, the judicial, and the executive branches, provides, as far as it can, that these, within the lines prescribed for them, shall be mutually independent and equal powers. But already in Washington's time there were symptoms of that tendency of the legislative branch to encroach upon the constitutional rights of the others, to which in a democracy it is inherently prone. It was illustrated by the struggle in the House to nullify the Jay treaty. Out of this experience came Washington's counsel of caution to "resist with care the spirit of innovation upon its [the Constitution's] principles, however specious the pretexts." He exhorts "those intrusted with administration to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another." The most notable case in which this counsel was set at naught was the impeachment of President Johnson, which only the superiority of statesmanship to partisanship in a few members of the dominant party prevented from succeeding. Professor Woodrow Wilson's work on "Congressional Government" conclusively demonstrates the historical fact that the constitutional balance between the co-ordinate branches of government, which Washington counseled us to maintain, has been subverted. "From whatever point we view the relations of the executive and the legislative, it is evident that the power of the latter has steadily increased at the expense of the prerogatives of the former." Nor is the case different, as he also shows, between the legislative and the judiciary. That the constitutional rights of the executive may be maintained on Washington's lines, the occupant of the President's chair must needs be a man of strong will and high courage, as well as political wisdom. If such a man, however, undertakes to live up to the constitutional theory that the executive is a co-ordinate, not a subordinate, part of the government, he is certain to be maligned as domineering and despotic, precisely as was Washington himself.

One other passage of the Address deserves special notice for its peculiar pertinency to recent and dangerous evils. Its bearing upon these is quite as clear and cogent as that of any provision of the Constitution which is now construed as bearing upon questions wholly beyond the foresight of its framers.

This counsel of the Address was called forth by the mob spirit, whose most serious demonstration was in the whisky insurrection of 1794 in Philadelphia; but it is applicable in full strictness to proceedings of a more pacific but equally dangerous kind.

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are . . . of fatal tendency." Had Washington foreseen the *imperium in imperio* of a plutocracy governing under the forms of democracy, as when a corporation created by the legislature controls its creator, he could not have uttered a more forcible or a plainer warning against practices which threaten the life of democracy through the transfer of political power from the people to the purse.

Washington's retirement from office at the end of his second term has often been referred to as a precedent worthy to be followed. A popular reference-book, Frederic Harrison's "Calendar of Great Men," says: "He firmly refused [a third election], deeming the precedent a bad one." For various reasons no President has ever entered upon a third term, and the custom has now come to be regarded by many as "an unwritten law." But, apart from any judgment of the merits of this custom, it is open to serious question whether it can fairly rest any claim to consideration upon Washington's example. Any authoritativeness of it as derived from him is based on utter misunderstanding or misrepresentation of the grounds on which he determined to retire from office. These grounds were wholly personal. Through a period of forty-five years he had been nearly all the time in the public service. As General and as President he had borne for more than sixteen years the heaviest burdens of official responsibility, through constantly recurring crises, amid great perils and great perplexities, and simply longed to rest, as soon as it might be without detriment to public interests. That any length of service in the highest station disqualifies a man from serving further at the call of his country is an idea to which he has set no seal. It is matter of history that, but for a great exigency, Washington would have retired from the Presidency at the end of his first term. The only precedent which he can fairly be regarded as having set in this matter is that a man is bound to serve his country to whatever extent she requires.

When the Address appeared, though the partisan press ascribed it to the meanest motives, it was received, on the whole, with due respect. Several State Legislatures ordered it entered upon their journals. Every year it is read before the Senate of the United States on Washington's birthday. Its autograph, dated September 19, 1796, is now preserved in the Lenox Library at New York. In this centennial year it will undoubtedly be viewed with a fresh interest, and obtain an intelligent interpretation of its bearing upon the somewhat changed conditions of our time. Our political manners have improved during the century perhaps more than our political principles. Party hatreds are less rancorous. Sectional animosities have cooled. But growth is still required into the true Americanism so nobly exemplified in Washington, seeking the lasting good of the country as a whole above any temporary interest of persons, parties, or sections. Significantly has Washington expressed this spirit in the date, "UNITED STATES," which he has given to this alone of all his official papers.

Toward this genuinely National spirit the study of the Farewell Address, as of a supplement to the Federal Constitution, may be expected to contribute.

The Manner of Manners

By Lillie Hamilton French

I saw old Colonel Preble in the dining-room of a Country Club the other day—old Colonel Preble, who lost an arm in the War. "What exquisite manners he has!" my friend said to me. "His daughter has not come in, yet he drew her chair out from the table before taking his own." I looked at the old gentleman, a kindly, unobtrusive, white-haired man, bearing the marks of suffering without obtruding them, like one who cared less for sympathy for his weaknesses than for some ability to make, in spite of them, the ease and comfort of those about him. "Surely," I said to myself, "the perfection of manner, too, is there. The thought of what is due to others has become an integral part of him, independent of all rules for set occasions."

And manner, it seems to me, is just this thing—the attuning or disciplining of a man's whole nature to one interior note or principle until that note or principle has become an integral part of him. It may be a bad note or a good one, a note of pride, of arrogance, of self-assertion, of doubt of others, of serenity, cheerfulness, love, or abasement of self. But whatever the fundamental note of a man's nature may be, that the man's whole manner will be, whether he wishes it or not.

And manner, of course, is to be distinguished from man-

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ners. Manners are mere emanations from the general body; they are the adornments of life—they go to make up its decoration and finer appointments. Manners are controlled by custom, by climate, by geographical lines. No one law governs them all. A man may violate some law of what we hold good manners to be, and yet do it with so good a manner that we hold him above reproach. My friend Mary Perkins sat by a Russian Prince at dinner who ate his ice-cream with a knife. But he did it like a Prince! The man who pushes rudely by you in getting on the cars, determined on securing the best seat for himself, has bad manners, but one feels instinctively that his manner of thinking is worse.

You may drill a child in manners, but the manner must be its own. Its temperament, character, spontaneity or reserve of nature, will control it. It is a fashion now to teach little girls to make the merest little dip of a curtsey when greeting an older person, just as it has always been a custom to teach them to pause on the threshold of a door before entering, for the fraction of a moment, in order to begin again on the proper foot. I count among my friends many children who have been taught these things, together with all the other ways and customs of the world. But I know only two in whose manner, for all their training, one finds delight. One is twelve, the other six. They greet you, whatever your age, with no shyness or self-consciousness, but with a sudden lighting up of the face and a direct movement toward you, not as if they were doing what they had been taught to do, but as if the pleasure of seeing you had inspired them, and made them anxious to convey some of this pleasure to you, if only in the form of a welcome. And I am inclined to believe that these children are governed by some such feeling. Knowing their mothers as I do, I know what their training has been, and how every sweet and generous outgoing impulse has been cultivated and encouraged.

As manner is not to be confused with manners, neither is it to be confounded with presence. The best-bred man or woman is never conspicuous, never obtrusive, does not try to attract attention—is never out of the picture, as the theatrical people put it. We all recognize this fact, and instinctively draw away from one whose manner challenges attention in the street or a public assembly. And yet there are people of faultless manner, and irreproachable manners, whose presence is always felt, wherever they may be, by those who are sensitive to such influences. There is my friend Mathilda Wadsworth, for instance. She could never escape observation wherever she might be. She is beautiful and holds herself like a queen, but the secret of her power lies in the secret of her magnetism. I met a young married woman who sat for an hour or more behind her in the cars without knowing who she was. She told me afterward that, as she watched her sitting quietly talking to some friend, every one else in the car was forgotten. There was something so full of love and generous quality about Mathilda, she felt irresistibly drawn. And the presence of man or woman full of love and generous feeling must always be felt, however quiet and unobtrusive their manner may be. The law of vibration governs this. The presence of Bishop Brooks must have been felt, yet no man's manner was quieter.

"Why discuss manner with you?" I heard one friend say to another. "Our points of view differ." I realized all at once, as I listened, how wide apart they were, for all the similarity of their social training. One thought graciousness and love of pleasing insincere. The other thought cold reserve of manner very near to rudeness. For the natures of these two women were dissimilar. The manner of each was the nature of each, and, according to the temperaments and taste of different friends, each manner found its sympathizers.

And so, after all, getting down to an understanding of manner means getting down to an understanding of life. Ideal manner springs from ideal conceptions, manners being technicalities of expression. And into this conception must enter the attitude of the individual toward life, toward friends, toward personal desires and tendencies. For it matters much in manner whether a man be governed by a desire to make himself and his own wishes paramount, or a desire to give way to the pleasure and happiness of others; whether he be willing to be governed by the larger law of attraction ruling all, or by a determination to be a law unto himself, forcing others to accept it.

When, therefore, a man's manner is good, his manners may be left to take care of themselves. The courteous and gentle Japanese is never offensive, however limited his training in our school of manners may have been. One's manner of addressing servants is as great a test of manner as a knowledge of the etiquette of courts and social life. The technicalities of polite expression are easily acquired by one who is open and receptive. Experience as well as training give these. But manner no man can teach another who does not teach that other some truth, some law of taste, some principle of harmony, by which the action of that other may be governed and controlled. Faultless manners do not make the best manner.

We judge the manner of a man, then, with the same test questions we bring to the judgments of a life: What has been its guiding principle—love of self, of individual interests, of whims and tempers; or love of something better for which we should all live, and for the sake of which we should subordinate ourselves, our personal pride and prejudice? And this test may be applied to the manner of a man living in any age, whatever the best manners of his time may have exacted as observances from those it esteemed as well-bred.

The New Psychology

The International Psychological Congress of 1896

By Herbert Ernest Cushman

The first International Psychological Congress, which was held in Paris in 1889—M. Ribot presiding—was really the result of the efforts of M. Richet and the different societies that had for a long time been formed to discuss hypnotic phenomena and telepathic hallucination. It is important to note that this first Congress took the name of the Congress for Physiological Psychology. The second Congress met in London in 1892, under the name of Congress for Experimental Psychology. The President, Professor Sidgwick, explained the term "Experimental" to mean a science founded on observation and experiment. The third Psychological Congress has just held its meetings in Munich, under the simpler name of the Psychological Congress. Of the four hundred and fifty members there were many famous men present—the trim Vaihinger, leader in the Kantian renaissance; the tall and gracious Brentano, at present the only leader of a school in the philosophical world; Ebbinghaus, famous for untiring experiments on the memory; the Frenchmen Janet, Binet, and Flournoy; the veteran Sidgwick; the Jew Münsterberg. Almost every member present had local fame. Conspicuous in their absence were the greatest of all living psychologists, Professor Wundt, of Leipzig, and the most charming of living personalities, Professor James, of Harvard. The American and English delegation was large. In point of numbers, moreover, the Congress was a great success, and the hospitality of the Munich people was unbounded. This Congress represented the development of what is called the "new" psychology from the physiological psychology of the first Congress and the experimental psychology of the second. At first, calling itself physio-psychological in opposition to the old Hegelian idealism, it claimed to be the beginning of a science; then, with enlarged boundaries, it dropped its first name and called itself experimental. Now the territory has been further enlarged, and, experiment and observation having been acknowledged as necessary, it has taken the simple name of psychology. In its first period it embraced only studies in telepathy and other rare mental phenomena; now it includes studies in ethnology, philology, law, sociology, history, epistemology, æsthetics, pedagogics, anatomy, zoölogy, physiology, psychiatry, and pathology. The sub-

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jects discussed by the present Congress classified themselves naturally under five heads:

1. Anatomy and physiology of the brain and the psychology of the senses—thirty-four lectures.
2. Psychology of the normal individual—thirty-four lectures.
3. Pathological and criminal psychology—thirty-six lectures.
4. Psychology of sleep, dreams, and hypnotic states—thirty-six lectures.
5. Comparative psychology and psychology applied in teaching—twenty-eight lectures.

In these two things, then, is the "new" psychology *new*: (1) in its new standpoint, and (2) in the results it has obtained from its new standpoint. Let us consider these a little further.

1. *The New Standpoint of Psychology.* The most superficial thinker has heard of the everlasting contention between spiritualism and materialism. Which side does the new psychology take? Is it spiritualistic or materialistic? It is neither. It says: "Go to, you are both beyond my ken. I will have nothing with either of you. You are both metaphysicians, while I will be a scientist. You may be both right, but it matters not to me." So the new psychology studies the data of consciousness as an astronomer studies the data of the heavens. The old materialist and spiritualist had always presupposed something behind these data of consciousness—the materialist matter, the spiritualist spirit. Either may be right, but they belong to a world which the new psychology does not enter. The new psychology discusses the facts of consciousness and does not attempt to go behind them. Here, for example, are any facts of consciousness that you please—*i. e.*, feelings, sensations, impulses, thoughts, etc. Such facts are given; but they have two sides—an inner or mental side, an outer or a body side. These sides are called body and mind, for want of a better name. What they are psychology does not discuss, but it discusses the relations between them. The psychical must always be discussed and stated in physiological terms. This, then, is the standpoint of the new psychology: a scientific discussion of the *relations* between body and mind—*i. e.*, between the inner and the outer world.[1]

An extreme exemplification of the new psychology is the notable James-Lange theory that we do not laugh because we are glad or cry because we are sorry, but we are glad because we laugh and we are sorry because we cry. The bodily state is the cause of the psychological state, and not *vice versa*, and must be stated and investigated in physical terms. Am I in love? What are the physical accompaniments or causes of my mental state? What, mathematically and physically stated, are conditions of the emotion love? What are the physiological accompaniments—*i.e.*, how does my heart beat, my temperature rise? Does the blood fill my cheeks? Am I angry? What, stated in exact statistics, are the causes of anger? What are the physiological conditions—do I stamp, clinch my fist, flesh my teeth? Am I remembering? What time is required to remember different objects and under differing conditions, such as repetition, diverting objects, etc.? Or is it will-power to be tested, or attention, or discrimination, or perception? All mental states must be stated and tested in physical terms. The psychological laboratories of the different universities are used to measure and test in all sorts of ingenious ways the mental states through the bodily states. The most notable laboratory in the world is that of Professor Wundt, at Leipzig; the most complete in its appointments is that at Harvard. Inasmuch as the investigations extend over so large a territory as I have before stated, there can be scarcely any subject that could not be legitimately studied from the "new" psychological standpoint in a psychological laboratory.

2. *The Results of the New Psychology.* It would be impossible as well as wearisome in so short a paper to state the results of the new psychology, even if any one man knows all the results. Such a statement would be a series of statistics. The content of consciousness has been divided into its elements by the psychologists, and then these elements studied in their relations. The elements are the several sensations—viz., hearing, sight, smell, etc. In studying the elements of consciousness, the relations, above described, between the inner and the outer world have been statistically stated with painstaking care. For example, the sounds that the physicist classifies into tones and noises are studied in their psychological relations. What physical conditions give me the comfort of a tone or melody? What give me only noises? Why should certain vibrations of the air be pleasing and others (noises) displeasing? These and very many other questions have been raised and answered in regard to the sense of hearing. With reference to the sense of sight, what physical conditions give us the sense of color, what of non-color? What is color saturation? What psychological state is it that gives rise to deceptions in forms and colors? Do certain colors affect certain sounds?

The same method has been pursued in reference to the senses smell, taste, and touch. The results obtained have not been, in the majority of cases, novel results; they have usually been the corroboration of what we have already known *a priori*. A real discovery, however, was made when it was proven that not only historically have all the senses been derived from the sense of touch, but that within the sense of touch are latent and partly developed senses: so that the *old-fashioned notion of the five senses vanishes*. There are, besides the five senses, the pressure sense, the cold and hot sense, and the pain and pleasure sense. Investigations are going on to ascertain, if possible, if there be special nerves for pleasure and pain. It is easily proven that there are special nerves for cold and heat; for if a cold iron nail is passed over the skin of the arm, only in spots will it be felt cold. Whether there be special nerves to carry pleasure and pain is quite uncertain. At any rate, the *a priori* notion of Leibnitz that pleasure is positive and pain negative, and that of Schopenhauer that pain is positive and pleasure negative, could never have been stated by those intelligent minds had they lived among modern psychologists. *Pain and pleasure are both positive.*[1]

The psychological elements, *i.e.* the sensations, are thus studied separately. In actual life, however, no one sensation comes alone. It always occurs in combination with others. Sounds, sights, smells, tastes, and touches occur in conjunction. The world in which we live is very complicated, because it is constructed in various ways out of these differing elements. For example, I am now sitting on the Schlossberg, at Freiburg, with many colors before my eyes—greens, browns, reds, etc., in many forms, regular and irregular. These colors and forms are what my eyes really see. But I seem to see what I call the Black Forest and the Höllenthal and the city on the Dreisam. The noise I now hear is only certain air-vibrations, but I call it the bark of a dog, and vibration of the air near me a baby's prattle. That is to say, my psycho-physical organism reacts upon my sensations in such a way as to construct a world that I call the Black Forest, the Höllenthal, and the city of Freiburg. One can easily see how profitable the field of our actual life is for psychological investigation. How is it that the ideas of space and time arise? Why and how are certain colors and sounds associated and not others? What is the object I perceive? How do I perceive it? How do I remember? How make the present world fit the past?

In regard to the question of free will, the psychologist would say, "I know of no supernatural motiveless part of

[1] This is called by most psychologists the parallelism between the physiological and the psychical. Only of late has the theory been attacked as parallelistic, and the attempt is made to bring the psychical and physical under the law of causality. I append a table here to show the different ways in which the relations between body and mind have been treated.

- Psychology.
  - Old School, Metaphysical.
    - Materialistic.
    - Spiritualistic.
  - New School, Scientific.
    - *a.* Descriptive.
    - *b.* Explicative.
      - Intellectualistic.
        - Logical.
        - Associationistic.
      - Voluntaristic.

[1] The sixth sense is very early developed in the animal kingdom. The Flegelmaus (Vesperugo noctula, Vespertilis proterus), a species of bat, has a very highly developed nerve covering its wings. For experiment, many of these bats were blinded, and yet could fly about without injury in a dark cavern, guided by this sixth sense.

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the human personality. Man is free to act as he is constituted to act. Nevertheless, the will is not determined by a single sensation, feeling, or desire. *The freedom of the will is this:* the psycho-physical personality *as a whole* reacting on the outer world."

As to self-consciousness and the unity of the Self, the psychologist answers that the feeling of self-consciousness is the *general feeling* that arises when the psycho-physical personality reacts upon the outer world.

I am aware of the weaknesses of the "new" psychology. It is easily vulnerable at many points. There is no time here for a fair criticism, however, except to say that the last Psychological Congress showed that incorrigible tendency of the German minds to out-Hegel Hegel in their daring theories. In spite of the boasts of the present generation of Germans that the new psychology is scientific and not metaphysical, the words of their own Jean Paul point to one of the dangers to the new young science in the hands of a German—"The kingdom of the English is the sea; that of the French, the land; while the German owns the kingdom of the air." The new psychology claims only to be in its beginnings. Its future will be safe and its effect salutary if it be not overwhelmed by highly inventive theorizing.

Nagging

By Amos R. Wells

There once lived a centaur whose name was Correction. This centaur, whenever the man part of him saw a mortal in difficulty, fallen among foes, straying from the right path, conducting himself unseemly, would get the mortal to mount upon the horse part of him, and would canter swiftly away, carrying the mortal to a place of honor and happiness and safety.

This would have been in every way a fine thing for mortals, and they would always have rejoiced to see Correction approaching, if it had not been for a strange law of the centaur's being, which was this: As long as he did his good deeds solely with the thought of helpfulness, everything went well. The man-horse, with the man's wisdom and the horse's fleetness, was effective for the restoration of thousands to their proper places and conditions. As soon, however, as the centaur Correction ceased to think of the mortal he was helping, and began to think of himself, how much wiser he was than the mortal, how much stronger, how much better—just that instant the horse part of the centaur began to get uppermost.

In a very short time, as they moved on, the mortal would find himself on the back, not of a splendid, noble, spirited centaur, but of a raw-boned, cross-tempered old nag, that ran more and more slowly and less and less straight, until finally it simply ran around a stake driven in the ground, to which it seemed to be tied. That stake was made out of wooden selfishness. The mortal found himself unable to dismount, and was indeed in a sorry plight, until some kind traveler came along, or until the centaur Correction came to his senses and ceased his nagging.

Reader, can you not interpret the parable? Correction is a noble beast, but nagging is the meanest mare in the stable. The one is transformed into the other by the potent poison of selfishness. Nagging is admonition soured. Nagging is correction run to seed. Admonition is progressive, nagging is stationary. Admonition is sympathetic, nagging is egotistic. Admonition teaches, nagging judges. Admonition graciously leads, nagging spitefully pushes. Admonition is a sagacious St. Bernard, nagging is a snapping poodle. Admonition produces reformation, nagging produces only exasperation.

There is a righteous indignation, which is a teacher of righteousness; but nagging is born of unrighteous indignation. Its hidden source is offended self-esteem. It is often our duty to find fault, but it is more often our duty to stop finding fault. To cease speaking is as great an art as the art of speech. Better corrections many times too few than once too often. "Let your yea be yea, and your nay, nay," applies to fault-finding as well as to expletives. Here, as elsewhere, we are not heard for our much speaking. True, "constant dropping wears away the stone," but in the matter of hearts, on the contrary, constant dropping petrifies them. "Precept upon precept, line upon line"—but not the same precept, nor the same line, nor in the same place.

The best workman uses the fewest blows. If we are seeking our dear one's amendment rather than our own glory, we shall be anxious that as much of the amendment as possible shall come from him. Nagging fails largely because it does not give the culprit a chance to improve of his own motion. See how carefully God has preserved the free agency of mankind, refraining from forcing upon us either good or evil; and shall we not be as wise in dealing with each other? If you want a man to do the right, point it out, and leave him alone long enough for him to make willing choice of the right, and label his deed with his own name.

In fact, fault-finding always finds failure if it considers the fault rather than the man. We speak, and then look for results, for amendment, instead of looking for the will to amend. This proves the shallowness of our own desire, that it regards exteriors, and is not prompted by the Spirit, since it does not look to the spiritual for its success. Our correction will produce righteousness only when it produces love for righteousness; and if it seeks first to inspire this love, everything else will be added to it.

And not only will love be the object sought by admonition; it will also be the tool that is used. Diamonds are cut only by diamonds, and hearts are formed to beauty only by loving hearts. "Liking cures;" that is the law of spiritual homeopathy. Admonition, like charity, endures all things, because it hopes all things; nagging endures nothing, because it hopes nothing and has no love. The first requisite of a good corrector is that he be a good lover. If you want to find fault, first find hearts. Words do not reach your brother's will except along the telegraph wires of heart-strings. If he won't do it for your heart, he won't do it for your tongue.

Oriental Archæology, the Vindicator of the Old Testament

By Professor A. H. Sayce, LL.D, F.R.S.

In this busy nineteenth century nowhere has research been more active or discovery more fruitful than among the monuments of the ancient civilized East. In Egypt, in Assyria and Babylonia, in Palestine and Asia Minor, even in Arabia, the history of the past, which had seemed dead and forgotten, has risen once more into life. Thanks to the explorer, the excavator, and the decipherer, we can now trace its general outlines, and even fill in many of its details. The fables which Greek and Roman writers had given us in the place of Oriental history have been swept away, and we can now read the contemporaneous inscriptions of monarchs who lived before the days of Abraham, can study the novels which amused the Egyptian masters of the Israelites in the age of the Exodus, and unravel the policy which led to Sennacherib's invasion of Judah. The Bible no longer stands alone like some solitary menhir on a desolate heath; we can compare it with other literary monuments of the same age and the same region of the world, and examine it in the light which texts of undoubted genuineness and antiquity are casting upon it.

And it is passing unscathed through the ordeal. A few years ago those "higher critics" who would not admit the authenticity and historical character of the earlier records of the Old Testament seemed to have it all their own way. There was nothing to check their conjectures and conclusions, or disprove the *a priori* assumptions with which they started. The Hebrew Scriptures were treated as they had been compiled by a modern German professor and the result was exaggerated skepticism. The critic counted the words he found in them, and declared them to be a sort of literary mosaic in which he could with the

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utmost confidence assign each minute fragment to its original author.

It was a confidence born of ignorance. The critic's area of comparison was too small to allow of trustworthy results, and it needed to be enlarged before any satisfactory conclusions could be reached. Before condemning the writers of the Old Testament for ignorance, it is necessary to be sure that the ignorance is not our own.

Archæological discovery has shown that such has been the case in more than one instance. Professor Francis Newman, for example, in his "History of the Hebrew Monarchy," declares that the references in the Bible to the Hittites of northern Syria are "unhistorical," and do "not exhibit the writer's acquaintance with the times in a very favorable light;" and yet we now know, from the inscriptions of Egypt, Assyria, and Armenia, that it was just northern Syria which was the home of the Hittite kingdoms from very early times down to the age of Hezekiah. The German critics and their followers, again, have assured us that Jerusalem was a small and unimportant place before the time of its capture by David, the very name of "Jerusalem" being introduced then for the first time, and that consequently the account of Melchizedek, "king of Salem," in the days of Abraham, must be a pure fiction. Nevertheless we have learned from the Tel el-Amarna tablets that in the century before the Exodus not only was Jerusalem already an important city and the capital of a fairly extensive territory, but that it was already known by the name of Uru-salim, or Jerusalem. And in the texts of Ramses II., the Pharaoh of the Oppression, the name is given in the abbreviated form of Salem. In such instances the skeptical confidence of the critic was the measure of his own ignorance.

At the root of most of the negative criticism which has been applied to the earlier records of the Bible lay the tacit assumption that the art of writing was not employed for literary purposes until long after the Mosaic age. So far as Egypt, Assyria, or Babylonia is concerned, the assumption has been long since refuted. One of the earliest of extant writings is an Egyptian literary work, the "Proverbs of Ptah-hotep," which was composed in the time of the Sixth Dynasty (about 3000 B.C.) and shows that writers and readers were already plentiful on the banks of the Nile. At a later date, but still before the period of Moses, Egyptian literature entered upon its Augustan age; schools and libraries existed all over the land, and all classes of literature were represented in them, including even the predecessor of the modern novel. It was the same in Babylonia and Assyria. Here, too, there was a nation of scribes and readers. From a remote epoch Babylonia had possessed a voluminous literature, written, not upon papyrus, like that of Egypt, but upon clay. Every great city had its public library where the books were duly catalogued and arranged, and the position of librarian was held in such honor as sometimes to be occupied by the son of the king. To imagine that the Israelites had once lived in Egypt, where even small articles of daily use were inscribed, and yet that they should have been ignorant of the art of writing, did not seem very credible.

In 1887, however, a discovery was made at Tel el-Amarna, in Upper Egypt, which has made such a supposition still more preposterous. The ruins of the record-office of Khu-n-Aten, the "heretic king" of the Eighteenth Egyption Dynasty, were found in the mounds of the ancient city, just outside the walls of the royal palace. Each brick of which it had been built was stamped with an inscription stating them to have belonged to "the house of the archives," and among the ruins were the remains of the foreign correspondence itself. This was written upon clay, like the literature of Babylonia, and, to the surprise of the historian, turned out to be in the cuneiform syllabary of Babylonia, and, with two or three exceptions, in the language also of the Babylonians. It consisted not only of the correspondence that had been carried on with Khu-n-Aten, but also of a part of the correspondence carried on with his father and originally deposited in the "Foreign Office" at Thebes.

It was all a century earlier than the Israelitish exodus, and belonged to a time when Canaan was a province of the Egyptian empire. A large portion of it consists of letters and dispatches from the vassal princes and Bedouin chiefs of Canaan, as well as from the Egyptian governors, many of whom bore Canaanitish names and were of Canaanitish descent. But there are also letters from foreign potentates, from the kings of Assyria and Babylonia and Aram-Naharaim. The whole of the civilized world of the East, in fact, is shown to have been in a state of constant literary activity, quite as much so, indeed, as was Europe in the age of the Captivity.

That the common medium of intercourse should have been the language and complicated syllabary of Babylonia is a wholly unexpected fact. The explanation of it has been furnished by discoveries made in large measure during the last four or five years. Before Canaan became an Egyptian province it had been a Babylonian province. At a very early epoch Babylonian rulers had led their armies to the shores of the Mediterranean, and introduced Babylonian culture into the lands of the West. When Abraham was born, a dynasty was reigning in Babylonia whose kings claimed sway over "the land of the Amorites," as Syria and Palestine were called. Babylonian literature was introduced into Canaan along with the Babylonian system of writing, and the traditions and mythology and even the deities of Babylonia became, as it were, domesticated in the West. When, therefore, Egypt became a conquering power under the monarchs of the Eighteenth Dynasty, it found Babylonian culture too firmly planted in western Asia to be displaced. The Babylonian language was learned and studied from the banks of the Euphrates to those of the Nile, along with the system of writing with which it was associated.

This necessitated the existence of schools throughout the region in which it was taught. The system of writing made a great demand upon the memory, the cuneiform characters being very numerous, while each of them expressed more than one phonetic and ideographic value. Moreover, they could not be correctly used without some knowledge at least of Sumerian, the old language of Chaldæa, which stood to the Semitic Babylonian of a later day in much the same relation that Latin stands to English. In short, to learn the cuneiform system of writing required time and patient teaching even in Babylonia and Assyria, where it was not necessary to learn the Babylonian language as well.

But, besides schools, there must have been libraries similar to those of Babylonia, where the clay books could be stored up and the official archives preserved. That Babylonian literature was studied even on the banks of the Nile we know. Fragments of Babylonian legends have been found at Tel el-Amarna, one of them with the words separated by points of red in order to facilitate its reading by the foreign student. Another contains a portion of a legend relating to the first man, Adapa (or perhaps Adama), and explaining how death entered the world, the commencement of which was already in the British Museum. This latter had been found by Layard at Kouyunjik, and belonged to a copy which had been made for the library of Nineveh, eight hundred years after the Tel el-Amarna text had been buried and forgotten.

In the fifteenth century, then, before our era, and more than a hundred years before the Exodus out of Egypt, the whole of the Oriental world was filled with schools and libraries, with readers and writers, with teachers and pupils, and the books which were composed and studied were in the language and script of Babylonia. And the center of all this literary activity was Canaan. Here the civilizations of Egypt and Babylonia met and coalesced, and here must have been stored up a large amount of literature on imperishable clay. When the Israelites entered Canaan, its cities must have been full of these records of the past, and wherever the cities remained untaken or undestroyed the records would have remained uninjured down at least to the age of David.

Moses, therefore, *could* have written the Pentateuch, and the materials embodied in the Book of Genesis could easily have been known to him. He was "learned in all the wis-

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dom of the Egyptians," and in the Mosaic age this wisdom included a knowledge of Babylonian literature as well as of the history of the Egyptian province of Canaan. And among the Israelites and "the mixed multitude" whom he led out of Egypt there must have been many who had learned to read. At a time when the nations round about them were reading and writing, it would indeed have been strange if the Israelites alone had remained illiterate. Archæology meets the assumption of their illiteracy with an emphatic negative, and declares, on the other hand, that it would have been little short of a miracle if the great Hebrew legislator had not left behind him some written record. Such is one of the most important results of the archæological discoveries of the last few years.

If, indeed, it could be proved that the narratives of the Pentateuch are full of errors in history and geography, we should be justified in concluding that they belong to a much later date than that to which Jewish and Christian tradition has persistently assigned them. But the errors supposed to exist in them are for the most part of the critic's own making. He has started with the assumption that the narratives have been written down long after the events they profess to chronicle, and have, moreover, been derived, not from contemporaneous records, but from popular tradition, and from this assumption it is easy enough to pass to the conclusion that the narratives themselves are unhistorical. Any further arguments in favor of the conclusion are derived entirely from the very narratives whose trustworthiness is impugned; the critic does not look beyond the limits of the Biblical text, and so never calls in the aid of the scientific method of comparison.

Wherever archæological research has enabled us to test the conclusions of this negative criticism, it has shown them to be false, at all events so far as the Pentateuch is concerned. Let us take, for instance, the fourteenth chapter of Genesis, which only a few years ago was triumphantly declared to be mythical. The very conception, it was argued, of a Babylonian campaign to the distant West in the time of Abraham proved that the whole story was unhistorical. And yet contemporaneous Babylonian documents have now been discovered which show that the Bible is right and the critics wrong. Long before the age of Abraham Babylonian kings had already overrun Canaan, and even carried their arms to the Sinaitic Peninsula. The dynasty which governed Babylon in the period to which Abraham would belong, according to the Book of Genesis, claimed to be lords of Palestine. Even the name of Eri-Aku or Arioch has been found on the bricks of the temples he built. He was King of Larsa, the Ellasar of Genesis, and was the son of an Elamite prince. Babylonia was divided at the time into more than one kingdom, just as the narrative in Genesis represents it to have been, and was under the supremacy of the King of Elam. It was the overthrow of Eri-Aku and his Elamite allies by Khammurabi, the King of Babylon, which destroyed the Elamite domination, and made Babylonia a united kingdom, with Babylon as its capital.

Mr. Pinches has lately discovered a broken tablet which once gave an account of the wars of Khammurabi in Elam and elsewhere, and mentioned some of the princes with whom he had to contend. Among them is not only Erie-Aku or Eri-Aku, "the servant of the Moon-god," as the name signifies, but also Kudur-laghamar or Chedor-la'omer, and Tudghula, the son of Gazza**, the Tid'al of Genesis. The tablet, doubtless, was written in the later period of Babylonian history, but it is a copy of one of older date. The story of Chedor-la'omer's campaign was thus no Jewish invention, as a skeptical criticism has asserted, but genuine history, accurate even in the spelling of the proper names.

The very existence of Abraham has been denied, as well as his birth in "Ur of the Chaldees." But here again the monuments are vindicating the truthfulness of the Biblical record. Numerous tablets have been found in Babylonia containing contracts and other deeds drawn up in the time of the dynasty to which Khammurabi belonged. Many of them are dated in the reign of Eri-Aku or Arioch himself. Among the names recorded in them is that of Ab-ramu, the Abram of the Old Testament. During the past few months Mr. Pinches has found two other names of surpassing interest. One of them is Ya'akub-il or Jacob-el; the other is Yasup-il or Joseph-el. That Jacob and Joseph are abbreviated forms of Jacob-el and Joseph-el has long been known, but the interest of the discovery lies in the fact that these names are specifically and characteristically Hebrew. They belong to the "language of Canaan," as Isaiah calls Hebrew, and so testify to the presence of a Hebrew-speaking population in Babylonia at the very time when Abraham is said to have been born there.

But this is not all. The names of the kings of Khammurabi's dynasty are not Babylonian. They are at once South Arabian and Hebrew. They show that Babylonia was governed at the time by a line of kings which was intimately associated with the West; they show further that the Canaanite language of the West and the language of southern Arabia were at the time practically one and the same. The fact is a striking verification of the historical accuracy of Genesis x., 24–29, where we read that Eber was the ancestor not only of "Abram the Hebrew" (Gen. xiv., 13), but also of the tribes of southeastern Arabia. Eber was the grandson of Arphaxad, in whose name we have that of Chesed, the "Chaldæan," and his descendants lived in Babylonia down to the time of Terah.

We now have express testimony that inhabitants of Syria and Canaan, "Amorites," as they were termed by the Babylonians, were settled in Chaldea at that early age. A "district of the Amorites" is referred to in the contract tablets as situated just outside the walls of Sippara. One of the contracts in which it is mentioned is dated in the reign of Khammurabi's father, another in that of his fourth successor, while an official of the latter king is characterized, as Mr. Pinches has shown, as "an Amorite." There was consequently a colony of Amorites settled in Babylonia, doubtless for the purpose of trade, like the colonies of Syrians and Israelites settled in Samaria and Damascus in the time of Omri and Ahab (1 Kings xx., 34). Not only was Canaan under the influence of the Babylonian Government and culture; in Babylonia also there were natives of the West who could rise to high offices of state. We can now understand why it was that Abraham did not find a strange language and a strange culture when he migrated to the land of Canaan. He was like a colonist who passes from Great Britain to Australia or Canada.

That all Syria should have been known to the Babylonians under the name of "the land of the Amorites" makes it clear that in the Abrahamic age the Amorites were the most influential people of the West. After the epoch of the Tel el-Amarna letters the name ceases to be used in this wide and general sense. In the inscriptions of Assyria its place is taken by that of the Hittites, who had stepped into the position once held by the Amorites. But it is worth noticing that in many parts of the Pentateuch the name of Amorite is used pretty much as it is on the early monuments of Babylonia. Such a use must have come down from the days when Babylonian influence and literature were still dominant in the West, and the power of the Amorites had not yet passed away. In post-Mosaic times its employment would be difficult to explain. And yet the use of the term has been brought forward in proof of the lateness and unhistorical character of the Pentateuch, and has been asserted to be a mark of one of the documents into which the Book of Genesis has been analyzed. But the critic has spoken in ignorance of the testimony of the cuneiform texts. Once more archæology has come forward to show that what a skeptical criticism has declared to be a sign of historical untrustworthiness is really a proof of antiquity and good faith.

No human life would be possible if there were not forces in and around man perpetually tending to repair the wounds and breaches that he himself makes.—*Mrs. Humphry Ward.*

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The Kindergarten in the Sunday-School

By Clifton Harby Levy

The feeling has been general among the superintendents of Sunday-schools that the methods of instruction in vogue are far from being effective. In no department has this been more keenly felt than in that devoted to the instruction of the youngest children. They attend the school with more or less (generally less) regularity, but what do they carry home with them? How little is only too evident to the teachers of the higher classes to which these children are sent later.

It was from a consciousness of this fatal weakness in religious instruction, at the very point at which it should be strongest, that I determined to find some sane and natural mode of operation. Surveying the field of pedagogy, I found not a little upon the subject of the psychology of childhood, but nothing was more striking than that little book by G. Stanley Hall on the contents of the child's mind. It seemed to suggest the cause of our failure in religious instruction, as clearly as it demonstrated the defects of our secular schools. The Sunday-school pupil is taught names and words, not thoughts. Every superintendent who is frank enough to tell himself the truth has been often discouraged by the lack of efficiency on the part of his teachers, even after he had devised the very best methods. The problem then became twofold. Wanted, teachers and methods by which the dawning consciousness of childhood should be properly dealt with. The teachers of public schools were not what was required, for they are apt to bring int › the Sunday-school the dry-as-dust, mechanical methods so generally employed in their daily work. They have given as little attention to the study of child-nature and the avenues by which to reach it as most of the very willing and gushing maidens who would "so love to teach the little darlings" what they don't know themselves. Only one class of teachers appeared to fill the requirements as to methods of instruction and understanding of the nature of children, and that was the "kindergartner." It is conceded by the most advanced of our pedagogues that Froebel was inspired by the true principles of teaching, and those trained according to his ideas are best equipped for instructing the very young. I was fortunate enough to find two trained kindergartners willing to attempt the work of applying their methods to religious teaching. Several young ladies of intelligence were secured as assistants, on account of the large number of children in the primary department. No attempt was made to transplant the "day kindergarten" into the Sunday-school room. These ladies had sufficient adaptability to utilize their mode of teaching upon newer material. Still, there was no great rupture between the secular and religious instruction. It was but another proof of the soundness of Froebel's method that it was just as good on Sunday as on Monday, and required only some very simple additions. A Miss Beard had contributed a series of articles upon the "Kindergarten Sunday-School" to the "Kindergarten Magazine" and republished the matter in book form, but this work was not found very helpful, attempting, as it appeared to us, to do too much. The announcement was made from the pulpit that a Sunday kindergarten would be opened, and a large number of children, ranging in age from four to six years, were registered upon the Sunday following. The teachers met together and arranged the lessons, the songs to be sung, the stories to be told, and the games to be played each week. It was thought best to retain the games as a very important element of the system, making the work attractive to the children. Such was proven to be the fact, for parents reported that whereas they had to use no little persuasion upon the older children to attend regularly, the little ones were eager to come and could hardly be kept at home in the stormiest winter weather. Thus the first obstacle to progress was overcome, and we had the class present with remarkable promptness and regularity.

Every one who has given the matter any serious thought will gladly admit the good influence in training accomplished by this simple device. Naturally, the quietest games were used, and those having a close connection with the lessons taught. The kindergarten work was not attempted in the Sunday-school, but perforated cards were distributed each Sunday, bearing upon some special topic of the day, and returned worked in worsted on the following Sunday. The first effort made was to rouse the intelligence of the child, to make it think—and not merely learn "golden texts." We wished to show it the golden texts of nature, that it might in later years be able to comprehend the words of the Bible. The regular kindergarten method of drawing out the child by question and answer was freely used, and we determined to teach it the first great law of religion, "God is love." It would have been very easy to have the words repeated so often that they became sounds "et prætera nihil," but we desired to make them instinct with meaning. First the teachers drew out of each child what it knew or had heard about God—where he was, what he did for man—until they had sounded the childish mind and had it eager for something more. Then the attempt was made to teach in the natural method, by induction. Seeds were brought, to show the origin of plants; winged seeds illustrating the wonderful device for their dissemination. A bean which had been planted and allowed to sprout was brought to illustrate the act of growth, and the wonderful provisions of nature were explained in the utmost detail. This received careful attention—the development of details. It is not true that a child cannot appreciate an abstract thought. It is true that it requires more details for grasping it than the adult, but once it is conceived, with all of its minutiæ, it is implanted forever. The child can form a conception of God; it ought to form one, and can be led to form a correct one by gradually leading it through nature to nature's God. The idea that each child advances by the same steps as the race is by no means new, and the success of the natural method seems to substantiate its truth. Just as men have filled out their idea of God by the contemplation of his manifestations in his works, so the child may be helped to think, to love, and to reverence. Then the decorations used in the "House of Worship" for a harvest festival were transferred to the school-room, the beauties and uses of flower, fruit, vegetable, and grain being dwelt upon at length, but always with reference to the Creator. In this way the perfection of God's work, his wisdom and love, were practically illustrated. It required no special preaching to point to the natural conclusion of gratitude being a duty, and reverence flowed naturally from the consciousness of the many blessings enjoyed. Before each lesson the children and teachers sang a prayer beginning, "Father, we thank Thee," used in many secular kindergartens. Many lessons were required for the proper teaching of the ideas mentioned, but it was not time wasted by any means. We generally take all of these things for granted, which is unfortunate, as the result proves. Children would not be so much interested if they knew all this; and many of their elders even manifested their interest by coming week after week to listen to the lessons. The subject of God's love was handled from every possible point of view, as we preferred to teach this one fundamental principle well rather than spread superficially over a broader field. The important feature of such work must be concentration, as should be the case even in later instruction. But the concrete was always selected as the means of reaching the abstract, and therefore the natural festivals, with all of their symbols, were used as the different seasons passed. For instance, Passover was explained, with the story of the ancient deliverance, and its present mode of observance by the Jews. All of the articles used upon the Passover table were brought into the school-room, the significance of each being explained fully. It was remarkable, when the school term was drawing to a close, to note the amount of information and the religious spirit which had been implanted during the few hours of instruction. An hour and a half a week is a very short time, yet in the space of eight months these little children had grown to comprehend and realize more about nature and natural processes, the method of God's working in and for men, than many of their seniors. It was very easy, after the beginning had been made, and it

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was delightful to see the eagerness with which teachers and pupils worked together. When a lesson was being given upon "A tree is known by its fruit," this statement was worked up to by a series of questions: "How do you know a fruit-tree?" "By what it bears," said one child. "How do you know an apple-tree from a pear-tree?" "One has apples on it, the other has pears on it," said another child. "How do you know a good child from a bad child?" One answers, "By his face." "Yes," says the teacher, "but suppose I can't see his face?" "By what he says," says another child; and thus gradually the teacher compels the children to understand that a good boy or girl is known by his or her works. Such instances might be multiplied indefinitely, but all could only point to one conclusion: the kindergarten method can be and should be applied to religious instruction. It is the natural method, and therefore must be effective. There are thousands of kindergartners scattered over our land who would be only too glad to be useful in the Sunday-schools if they were asked in. No one can do the work one-half as well as they.

Is it not our duty, then, to introduce this method into our religious schools, that our children may receive the best possible instruction? Let every superintendent and minister think the matter over, and he will soon have a Sunday kindergarten as the primary department of his Sunday-school.

Among the Camp-Fires

By S. D. McCormick

Many thrilling achievements and escapades of the Civil War are picturesque side-lights which reveal its humor, the *élan* and spirit of adventure of its soldiery, and will long continue a charming diversion to American readers. The following incident, though it may read like a romance or recall some exploit of a knight of King Arthur and his Round Table, may be depended upon as absolutely true.

All American readers have probably heard of General John S. Mosby—the Francis Marion of the Confederacy—who, with an independent command, operated principally in the counties of Fauquier and Loudon, and in the Shenandoah Valley of Virginia. These troopers were not guerrillas in any ill sense, but were regularly enrolled in the Army of Northern Virginia, and contributed most valuable service, reporting movements of the Federals, interrupting lines of communication, capturing munitions of war, and sending many prisoners into the Confederate lines. As to personnel, the troop embraced representatives of many of the proudest families of the Old Dominion, and they were principally recruited in the territory they so well defended, and where their daring has cast a halo of historical interest and romance throughout this beautiful Valley of Virginia. It is perhaps allowable also to indulge the suspicion that the fair sex of the Valley were in full sympathy with their Cavaliers, if not at times of practical aid, as the adventure which we are about to relate may lead us to suspect.

The Lieutenant-Colonel under Mosby was Colonel W. H. Chapman, an officer full of the spirit of adventure, cool and calculating, always on guard against surprise, apparently incapable of fear, and who seemed to bear a charmed life, as he was never wounded, although so frequently under fire. It was a favorite pastime with Chapman, while personating a Federal officer, to execute some *coup de main*. During the spring of 1863, while Mosby's command was hanging upon the outskirts of the Federal army, Colonel Chapman with a detail of seven men penetrated behind the picket-lines with a view of capturing any careless stragglers. The evening was misty, a drizzling rain falling, and, enveloped in cloaks to conceal their uniforms, he and his escort ventured along the Federal front, keeping a respectful distance from the watch-fires which stretched away to the right and left, and succeeded in reaching the home of one of his troopers situated within the lines, where it was known that Federal officers were frequent visitors.

Posting his man at the foot of a hill in a lane, Chapman rode forward to reconnoiter, and, finding the house lighted up, waited until the father of his trooper came to the door, when he signaled to him noiselessly, and ascertained there were nine Federal officers visiting within. To avoid suspicion he dismissed the old gentleman without detaining him unnecessarily, and was planning how to effect a capture of the whole party when two mounted officers unexpectedly rode around to the front of the house. With a cool effrontery Chapman called them to him, demanding their business, and questioning them as to their absence from camp.

It was a practice with Chapman on any extra-hazardous expedition to carry his revolver ready cocked between the left thigh and saddle, his cloak thrown carelessly forward, his horse held steady with the bridle-hand, and his right hand elevated to his whiskers so as not to excite suspicion that he was meditating any hostile movement. It was thus he kept the officers unsuspicious and diverted by conversation until they came near, when, in an instant and by one motion, he leaned forward in his saddle, and, covering them with his revolver, asked, "Did you ever hear of Mosby?" "Why, yes," they answered. "Then, gentlemen, you are my prisoners," and he marched them to the gate which opened into the lane, where his detail gave them the usual cordial reception. Returning to his place of observation, another officer in a short time rode up, who also was quietly captured and turned over to the detail. Still bent upon the capture of the party in the house, Chapman returned to again reconnoiter, when he saw the sister of his trooper, and signaled her to ascertain if the officers were still visiting, when she came forward and told him they had just left, as they had taken alarm at something—she believed because they had not been joined by two or three other officers who were due at their rendezvous, and whose mysterious absence at this time Chapman himself could best account for.

Waiting for some time with a view of capturing other stragglers, and hearing a relief-guard coming, he determined to withdraw his men, and had proceeded along the lane, as they judged, a safe distance and out of hearing of the patrol, when they came upon an army wagon, heavily laden with supplies and stuck fast in the mud; a driver belaboring the team, and an officer worrying over the situation, and occasionally swearing at the driver and the luck which kept him out of bed at such an hour. Both officer and driver were quietly taken in; the medicine-chest rifled; the haversacks of the men filled with greatly appreciated and much-needed rations; also the traces of the mules were cut (as it was determined to take these along); when, some one of the party having spoken too loud, suddenly, at some distance off, a sentry challenged, "Halt! who goes there?" Chapman, leaving his detail, rode up, and, assuming an indignant tone of voice, demanded of the sentry what command he represented, and who the men were just back of him on a mound. The sentinel, believing he was addressing at least a general of the army, said they were Colonel —— and a party of officers *en route* to the Winchester races. Chapman continued to interrogate the picket, learning the number of officers, their rank, etc., and, ascertaining they were without an escort, he determined to effect their capture.

The conversation up to this time had been carried on in a loud tone of voice, so as to carry out the deception that he was a Federal officer on his rounds. He now approached the sentinel, and in a whispered tone asked, "Did you ever hear of Mosby?" "Why, yes, of course," the sentinel replied, at the same time drawing back in surprise. "Then," said Chapman, covering him with a revolver, "you're my prisoner. Make no alarm, but ask Colonel —— to come here." The latter approached, thinking he was about to be rebuked by a superior officer, when Chapman asked in an undertone, "Did you ever hear of Mosby?" "Yes," said the startled officer. "Then make yourself easy, sir; you're my prisoner. Please invite Major —— to join us." As the second officer came near, again

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came the whispered tones, "Did you ever hear of Mosby? You're a prisoner. Will you please call Captain ——?"

As officer after officer came forward, in the order of their military rank, the same interrogatory and the same fate confronted each of them—Chapman's detail being drawn up in line and receiving each of the prisoners. After three or four of the officers had surrendered they were soon in a titter and seemed greatly to enjoy the surprise and confusion manifested by each one as he came up and carried on the well-known whispered conversation with Colonel Chapman. Altogether thirteen officers were taken in this batch, and thirteen thoroughbred horses which had been entered to run in the Winchester races. As the result of the evening's scout the next morning twenty officers were started under a safe escort to the Confederate headquarters. It should be noted that not a shot was fired nor a man hurt, and that a spirit of fun seemed to prevail after the momentary astonishment which followed the sudden question, "Did you ever hear of Mosby?"

It may be of interest to know that Colonel Chapman is at present employed in the secret service of the Government, with headquarters at Atlanta, Ga. He considers the Georgia moonshiner a better marksman than the bluecoats. This admission was drawn from him when some one remarked the now mutilated condition of his left hand, which has been wounded while in the employ of the Government.

Curious Lamps

By C. F. Holder

Nearly all the jelly-fishes are luminous, and on dark nights the sight as one gazes down into the water is a marvelous one. Instead of darkness and gloom, the water appears to be filled with lights which move in every direction, with long tails like comets, others like mimic suns and moons. These remarkable creatures are so delicate that many can be seen but not felt, and nearly all are ninety-five per cent. water; so that when exposed to the sun they soon disappear, evaporating like water itself. They range in size from specimens just visible to monsters almost capable of stopping a boat, and with a maze of tentacles sufficient to drown a man or seriously poison him by the discharge of their batteries of lasso-cells.

One of the largest jelly-fishes ever seen in American waters was observed by Mrs. Louis Agassiz, who found it floating on the surface in Massachusetts Bay. An oar was used to measure it, and across the disc it was seven feet, while the mass of tentacles as they stretched away were over one hundred feet in length. Imagine this monster, this mass of solidified water luminous. a gigantic comet moving through the depths of the ocean, each individual tentacle standing out in high relief against the dark water, and some conception may be had of the sights to be seen beneath the sea.

The light emitted by these jelly-fishes is called phosphorescence, but what it is or how it is produced is more or less a mystery. In some it invests the entire animal; in others the umbrella of the jelly is the light-giving organ, while in others it is confined to certain portions of the body. The lights vary in color. The common tint is yellow or white, while blue, green, and red are seen, so that the jellies appear like gems in the sea scintillating with all the tints of the diamond.

By stirring small jellies violently the writer has produced a light by which the time was told at night by a watch; and one luminous jelly-fish placed in twenty-seven ounces of milk produced a light so vivid that ordinary newspaper print could be read several feet away. More remarkable yet was the experience of a naturalist in the equatorial Pacific, who stood on the shore of an island and read a book by the light of the breaking waves which were grinding up the fragile fire-bodies and making a line of fire or light that reached away for miles.

The writer has witnessed a similar phenomenon in extreme southern Florida, where the waves broke on a coral reef, at night making a gradual curve of white light that could be distinguished a long distance on the darkest night. The water here was filled with jelly-fishes and other minute jelly-like forms, so that the slightest disturbance in the water created a blaze of light.

The light of jelly-fishes has a practical value. On the New England coast the mackerel fishermen take advantage of it by following the schools at night, relying upon the tell-tale jellies and other minute light-givers to expose the situation of the fish, which they really do by a very simple process. The mackerel, by swimming along in a vast body, disturb the jellies, irritating them so that the entire school looks like a patch of fire on the water and can be seen from the topmast of the mackerel-men a long distance off. Toward it the vessel is directed, the large net thrown about the fiery spot, and enormous hauls of fish made.

If a single school of fish can change the water for acres into a mass of seeming fire, we can imagine the appearance of the ocean in a storm where phosphorescent animals abound. The effect in such cases is often remarkable. Ahead of the ship will be a mass of foam blazing like fire, and so brilliant that the sails, masts, and rigging are illumined by it. In such a sea one of the most remarkable of all phenomena was observed—a luminous water-spout. The spout was large and seemed lost in the clouds, a literal pillar of fire traveling by night, and so appalling a spectacle that it terrified mariners; yet the simple phosphorescent jelly-fishes, diatoms, noctiluca, and others, were the cause; whirled about, torn apart by the rushing waters, the light was augmented until the entire monster column appeared to blaze with light and stand out against the sky like a pillar of fire. Such a sight might well excite the superstitious fears of the sailors and augment the terrors of the sea.

One of the most remarkable of the jelly-like luminous animals is known as the pyrosoma, or "fire-body." It resembles a cylinder, open at one end, from six inches to four or five feet in length, and is in reality a community of animals, better known as an ascidian. A ship once sailed through a sea of these creatures, with a result that was awe-inspiring. The water had a milky appearance, and looked, upon examination, as though it were filled with red-hot cylinders. The sea when it broke gave a spectral glare to everything, so that the sails and rigging cast dark shadows on the deck.

Some of these fire-bodies were nearly five feet in length, and presented a most singular spectacle when brought on deck, great waves of fire sweeping over the surface, which seemed to be studded with bolts, or to have the appearance of hammered brass. The naturalist Bibra took one of these fire-bodies and placed it in a jar of water which he suspended from the ceiling, when it emitted so brilliant a light that he actually wrote a description of the animal by its own light.

The animals which constitute these cylinders each draw in water from the outside and eject it into the interior, and the volume, rushing out or forced out of the larger end, forces the animal along, after the manner of some of the steamers used in canals, in which water is simply forced out of a pipe in the stern, thus pushing them along.

These lights have their uses in the economy of nature; they are signals and warnings, and undoubtedly aid the illumination of the submarine world. The light is well known in every sea, familiar to every one who has crossed the ocean or sailed upon it, and there is hardly a branch of the animal kingdom that does not contain a light-giver; yet no one, so far, has given a satisfactory explanation of the cause of the light—the same light, apparently, that is seen in living animals, in decayed wood and animal matter, in minerals and under conditions in which ordinary light cannot exist or combustion continue.

Answers to Puzzles, September 5

I. Riddle.—Main, mane.
II. Beheadings.—S-h-ark. S-c-ore. F-l-ute. W-h-eel.
III. Puzzle.—Holly. March, October, April, July.
IV. Puzzle.—Frost.
V. Charade.—Fur-fir-bee-low.
VI. Anagram.—Families feasting together.

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Books and Authors

The Root of Decadence[1]

After Nordau's book on Degeneration, it was fitting that some one should inform the English-reading public of the whereabouts of the cave of the winds where the arch ranter filled his lungs. Nietzsche has not been widely known in this country, and hardly more in Germany. His style is the acme of dithyrambs, and he rages like a bacchante, but in social life he was a mild and unobtrusive gentleman. In literature Nietzsche is a nihilist, and he destroys our most precious ideals. At any rate he thinks that he does. It is a small matter that he girds himself against Richard Wagner and calls him a "playmaker," incompetent to write melody, or what can properly be classed as music. Nietzsche also is equally enraged against Christianity and against morality. According to his philosophy these all are symptoms of the decadence of man. Here is the well-spring of this copious flood of words about "degeneracy;" for Nordau is the pupil of Nietzsche. You may read the pages of this German critic and detect nothing but incoherent ravings unless you find the *principium* of his theory. A pupil of Schopenhauer, he modifies Schopenhauer's principle of philosophy. That was *the will to live;* Nietzsche's is *the will to be powerful.* This is the key to unlock the mysterious madness of this werewolf of Turin. Wagner he repudiates because Wagner's music expressed the redemptive work of pain, and the need man has of salvation. It is the music of Christianity, though Wagner took his themes from Teutonic mythology. All this is contrary to the principle of "the will to be powerful." That means, not submission, not love, not humility, but hatred, war, and the disintegration of society. For this reason alone it is not necessary to enter into any subtle psychological analysis to prove that Nietzsche himself is, like his disciple Nordau, a chief of degenerates. The theory of Nietzsche is intensified egoism, the deification of the individual. It is enough to say that his *principium* is the *principium* of social disorganization. It is the root of nihilism. It may not seem altogether unfair to select at this point, for illustration, one of Nietzsche's own utterances, as a proof that his egoism is not casual or unconscious: "Aphorism and the sentence, in which I, as the foremost among the Germans, am master, are the forms of 'eternity;' my ambition is to say in ten sentences what every one else says in a book—what every one else does *not* say in a book." It cannot be denied that Nietzsche is aphoristic; but only in the ideal world can an aphorism be accurate. That is the vice of style that Voltaire made popular; Schopenhauer picked it up without acknowledging his indebtedness; Germany has never got over that Voltairean sickness. She may conquer the territory of France, but the French are inevitably becoming the masters of the German intellect. It is curious that Schopenhauer, who hated the Jews, was a Jew, and Nietzsche, who professes scorn for the anti-Semites, accuses Wagner of being a Jew. What of it? One might quote Shylock at this point. One thing about Judaism Nietzsche admires: the stage of its religious evolution when its idea of God was that of supreme power, *El.* This idea of God is perhaps exclusively Semite. It is not, however, the Christian idea. Hence Nietzsche calls Christianity "the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, subterranean, *mean*—I call it the one immortal blemish of mankind. . . ."

This cynical egotist was blind to one or two important facts; the one is that, in giving a new name to his foundation of philosophy, and calling it "the will to power," he has not in the least asserted anything new. It is only "the will to live" by another name. Buddha and Schopenhauer agreed that the will to live is the *principium individuationis.* Their pessimism was not essential to this, but came from their moods, from their way of regarding the world. They felt that the world hurt them, and therefore taught that the highest good was to abandon the will to live, and let the individual pass into unindividualized being, which is *nirvana.* Now, Jesus taught that the world is the will to live, the will to live *aright.* He does not come to kill out life, but to give life. In his mad hatred of Christianity, this Semite critic does not see that he in part accepts the counsel of Jesus—to have life, and to have it more abundantly. He objects to the denial of the will to live in the philosophy of Schopenhauer, in the music of Wagner, in altruism, in the humanitarianism of George Eliot and Rousseau, in the teachings of Jesus, on the ground that it is contrary to the will to be powerful; it is decadence. He simply has not sufficiently reflected. His psychology is idealistic; he cannot be a psychologist without knowing history. The man in the desert is a power. In the sacred books of India, even the rishis, demons, generate a power by asceticism to compel the god Indra. The man in the desert, Paul, Mahomet, Jesus, Buddha, Luther, Zarathustra, have had all power in heaven and earth. Nietzsche might have pondered psychologically that saying, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." This is the secret of "the will to live" and "the will to power," the true "transvaluation of all values." And experience has proved it. It is empirical as well as ideal, a datum of experience as well as a transcendent idea.

According to Nietzsche, religion, piety, morality, are sickly, decadent, and phenomena of degradation. His only desideratum seems to be power—the will to be powerful, to dominate, to stamp out every one else, the will to pull down all existing institutions, all the scaffolding of conventionalities by which alone mankind has been able to erect the structure of modern civilization. Why, political science is only theory, and politics a series of experiments. A recognition of this fact would have saved Nordau the trouble of writing his "Conventional Lies," and of his consequent banishment. After all, mental integrity is the first thing, but one cannot be quite confident of Nordau's or Nietzsche's integrity. This is a hard thing to say, but one must face this or call Nietzsche a fool. He proclaims himself an "immoralist." "The criminal type—that is the type of the strong man under unfavorable conditions." The reader must refuse to take the author too seriously. It is said that one cannot be Cæsar or the Pope and yet retain one's sanity. It is equally dangerous to invent, or to think that you have invented, a brand-new philosophy—and this time the right one. Such was Nietzsche's dizzy altitude of self-opinion, and he is intoxicated with himself, with the will to be a power—with the infinite superiority of his own personality.

Nietsche used to think that each successive book was his *magnum opus.* Finally he settled upon the 'Transvaluation of All Values" as the crown of his life. While he was writing this book madness came upon him. Mr. Tille opines that "Thus Spake Zarathustra" is the great book of all that Nietzsche wrote. The form in which the author cast his doctrines is allegory. This idea was not without the highest authority, but Nietzsche's parable is too dark for the popular understanding. Spenser's "Faerie Queene" and Apuleius's "Golden Ass" would be juvenile conundrums compared with "Thus Spake Zarathustra." Perhaps, were the original German writing before one, the literary allusions and the quotations might be recognized, and give clues to much that in English is hazy and dark. The translator would have done well to have furnished his work with a key of this sort—*i. e.*, foot-notes pointing out the quotations and allusions. The Zarathustra of this book is not a historical personage, but a name that Nietzsche has whimsically conferred upon himself, while he utters his religious and literary anarchistic notions in this allegory. The doctrines of this screed are subversive of religion and morality. They are directly and malignantly contradictory to the Sermon on the Mount, and to Him who pronounced that sermon. "Something higher than all reconciliation is, must be, willed by the will that is will unto power. But how doth that happen unto it? And who taught it, that willing into the past?" Thus spake Zarathustra to the hunchback, and then perceived that he had gone too far; so he stopped and excused himself by saying, "With the hunchback one may well speak in a hunchback way." And the hunchback ruminated, "But why doth Zarathustra speak in different wise unto his disciples from that in which he speaketh unto himself!" Socialism Nietzsche abhorred, calling the teachers of human equality *Tarantulæ.* The Decalogue was foolishness to him. Nietzsche's theory is the *reductio ad absurdum* of pure Darwinism. *A priori* reasons lead us to suspect that Weismann must in some way be right. The struggle for existence, the assertion of the unmixed will-to-live, "will unto power," will not, cannot, explain the history of the world any more than it can the phenomena of biology. There is in life a centripetal as well as a centrifugal force. This Nietzsche, in his "Thus Spake Zarathustra," ignores, or at least implicitly denies. He counsels the domination of the mighty. The days of Tiberius of Rome, and of Alexander Borgia, Pope, and of the pagan Renaissance in Florence and at Avignon, make Nietzsche to exult when he thinks upon them. It is curious that, opposed as he is to the primary doctrine of Buddha, Nietzsche should in the composition of "Thus Spake Zarathustra" have been so strongly influenced by the literary form of the Tripitaka, the chief book of Buddhist doctrine, that might fairly be called the Buddhist Bible. It would serve no purpose to give extracts from this enigmatical work of Nietzsche's; the one specimen that has been already cited is obscure enough. Yet when one takes the key that has already been furnished, the main drift of the parable may be

[1] *The Works of Friedrich Nietzsche.* Edited by Alexander Tille. *Vol. XI., The Case of Wagner, The Twilight of the Idols, Nietzsche Contra Wagner.* Translated by Thomas Common. *Vol. III., Thus Spake Zarathustra.* Translated by Alexander Tille. The Macmillan Company, New York. $2.50 each.

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gained. Then the question arises, Is it worth the trouble? Yes, it is worth the trouble to those who have reason to trace the vaticinations of Max Nordau and their origin; and to those who desire to see what becomes of Von Hartmann's "Philosophy of the Unconscious" when reduced to religion, politics, ethics, and literary criticism.

Americus Vespucius Rehabilitated[1]

One would naturally expect to find the particulars of an event so momentous as the discovery of the New World recorded in history with the utmost fullness and precision. And yet the greatest uncertainty exists concerning the landfall of Columbus and the authenticity of Vespucius's first voyage to the mainland. The older writers, notably Washington Irving and Alexander von Humboldt, identified the island of Guanahani, on which Columbus landed, and which he named San Salvador, with Cat Island, one of the Bahama group. Modern writers, beginning with Captain A. B. Becher, regard Watling Island as the true Guanahani. The older writers, adopting the views of Humboldt, pronounced Vespucius's account of his voyage of 1497 a forgery, while the investigations of Varnhagen rehabilitate the versatile Florentine as the discoverer of the mainland. To present the argument in favor of identifying Guanahani with Watling Island and that in favor of accepting the authenticity of Vespucius's voyage of 1497, together with the documentary evidence on which those arguments are based, is in effect the purpose of John Boyd Thacher's work, "The Continent of America." Mr. Thacher's private collection of original authorities, printed and autographic, relating to the discovery of America is exceptionally complete. He has, therefore, a first-hand knowledge of the documents in evidence, copies of most of which are contained in his own library. The work before us, beautifully printed on hand-made paper and generously illustrated, contains, besides citations and translations from rare books, a full series of reproductions of old maps illustrating the growth of the cosmography of the New World. This is by far the most sumptuous bibliographical and chartographical work relating to the discovery and naming of America that has yet appeared in English.

We will note briefly some of the more interesting points in the argument rehabilitating Americus Vespucius. It has been said that he could not have undertaken the voyage of 1497, inasmuch as contemporaneous government documents show that he was present in Spain from January 12, 1496, to May 30, 1498. It has been argued that the internal evidence of his own account of the voyage of 1497 proves that that voyage was identical with the one he undertook in 1499. It has been asserted that the voyage of 1497 is not corroborated by contemporaneous writers.

Americus Vespucius came to Spain from Florence as agent of the commercial house of the Medici. Apparently in 1493 he formed a connection with the Florentine merchant Juanoto Berardi, resident at Seville. On the 9th of April, 1495, Berardi signed a contract with the Spanish Government to furnish twelve caravels for Atlantic voyages, the vessels to be sent to sea in three squadrons of four each at different periods during that year. In December Berardi died, having turned over only the first squadron. Vespucius, representing the estate of Berardi, sent to sea the second squadron on February 3, 1496. These particulars are from memoranda in MS. extracted by Juan Bantista Muñoz from account-books in the Casa de Contracion at Seville. Navarrete had access to the documents of Muñoz, and in speaking of a payment made from the treasury to Vespucius on January 12, 1496, observes that Vespucius "went on attending to everything until the armada was dispatched from San Lucar." Humboldt understood the armada dispatched from San Lucar to be the one with which Columbus sailed on his third voyage on May 30, 1498. Others, however, understand the San Lucar armada to be the squadron sent to sea by Vespucius on February 3, 1496, and conjecture that the four vessels with which he made his first voyage were the last squadron furnished under the Berardi contract. Mr. Thacher says that the first two squadrons were furnished before the death of Berardi, and that the one sent out by Vespucius on February 3, 1496, was the last; but he unfortunately does not indicate his authority. At any rate, so long as the San Lucar armada cannot be connected with the third expedition of Columbus, there is nothing to show that Vespucius was present in Spain during the time of his alleged first voyage—May 10, 1497, to October 15, 1498.

The argument which seeks to identify Vespucius's voyage of 1497 with his voyage of 1499 is based upon a translator's error. The only account of Vespucius's first voyage is that contained in his letter to Piero Soderini. A Latin version of this letter appeared in Martin Waldseemüller's famous "Cosmographiæ Introductio," published at St. Dié in 1507. The Latin translation was made from a French version of the Italian original. The Italian text is known to exist in four copies only. The French version is lost. The Latin translation is to be found in any library of some pretensions. In the Latin Vespucius is made to say that he visited the "province of Parias." The Ojeda expedition which he accompanied in 1499 visited Paria in Venezuela. To connect Parias with Paria is an easy matter phonetically. But an examination of the Italian text reveals the fact that Vespucius wrote not Parias but Lariab, and that the longitude and latitude which he gives for Lariab places that "province" not in Venezuela but on the coast of Mexico. If we accept the account given in that text, the landfall of Vespucius on the mainland took place on the coast of Honduras, not far from Cape Gracias á Dios, one week before that of the Cabots.

The silence of contemporary documents concerning Vespucius's first voyage may be explained by the fact that the expedition he accompanied would be known by the name of the leader (Vespucius held a subordinate position, probably that of "astronomer"), which he omits to mention. The only expedition to the Gulf of Mexico before 1508 to which we find any reference is that of Vicente Yañez Pinzon. The date 1506 commonly assigned to this expedition rests upon the unsupported statement of Antonio de Herrera, whose great work was published in 1601. There is reason to suspect that Herrera's date is incorrect, for Peter Martyr (writing before 1508), Gomara (1554), and Oviedo (1526–35) all affirm that Pinzon's expedition was made before 1500. The maps of La Cosa (1500) and Cantino (1502) also give correctly the outlines of Cuba, Florida, and the Gulf of Mexico, a further proof that those parts must have been visited about the time of Vespucius's first voyage.

[1] *The Continent of America: Its Discovery and Its Baptism.* An Essay on the Nomenclature of the Old Continents, a Critical and Bibliographical Inquiry into the Naming of America and into the Growth of the Cosmography of the New World, together with an Attempt to Establish the Landfall of Columbus on Watling Island, and the Subsequent Discoveries and Explorations on the Mainland by Americus Vespucius. By John Boyd Thacher. William Evarts Benjamin, New York. $25.

History of the Jewish Nation after the Destruction of Jerusalem under Titus. By the Rev. Alfred Edersheim, M.A., D.D., Ph.D. Revised by the Rev. Henry A. White, M.A., Fellow of New College, Oxford. With a Preface by the Rev. William Sanday, D.D., LL.D., Margaret Professor of Divinity and Canon of Christ Church, Oxford. (Longmans, Green & Co., New York.) In the "History of the Jewish Nation," published by Longmans, Green & Co., we have a new edition of a work written by Dr. Edersheim when a young man, which, when published, quickly passed into a second edition. It is now reissued under the editorial supervision of the Rev. H. A. White, Fellow of New College, Oxford, who has made substantial additions based on the author's later writings and on the literature of the subject which has appeared since the work was first written. There is also a preface by Professor Sanday, who writes: "Dr. Schürer and Dr. Edersheim may be said to be the complements of each other; with the one the center of gravity rests in the Greek and Roman sources, and in the balanced judgment of the trained Western philologist; with the other, in the Talmud and the inborn imaginative sympathy with every side of Jewish life. I hope and believe that something of these double excellences will be found in this new edition as it has been prepared by Mr. H. A. White, to whose loyalty and care I gladly bear witness." The work was never completed according to the original plan, and the present volume brings the history down only to the extinction of the Patriarchate in Palestine in 425 A.D. It deals with many and most interesting details, especially with the internal history of this wonderful people, their social condition and habits, their philosophy, schools, great teachers, and religion. It is greatly to be regretted that we cannot have the completion of a work so desirable and necessary, for which Dr. Edersheim was so peculiarly fitted by his Hebrew birth, his Christian faith, his ample learning, his intimate acquaintance with Jewish life and literature, and his interesting style.

Agnosticism and Religion. By Jacob Gould Schurman, President of Cornell University. (Charles Scribner's Sons, New York.) There are three parts in this very substantial little book. In Part I. President Schurman treats of Huxley and Scientific Agnosticism in a sympathetic and appreciative estimate of Huxley's scientific work, and a trenchant criticism of his attitude toward religious faith. Part II. is a keen examination of Philosophical Agnosticism, in which the author claims that it "has been the most potent factor in the movement of the human spirit towards a true apprehension of its divine original," but this is because "the effort to paralyze reason only provokes reason to brace herself for another flight. . . . That he (the Agnostic) can make such a demonstration is the refutation of what he demonstrates." The Agnostic "misrepresents the subject of knowledge," he "misreports the elements of knowledge," he "misunderstands the meaning of knowledge." These two parts prepare for Part III., in which the author develops his conception of "the spiritual religion of Christ," which he believes is to supplant "the speculative religion of Christen-

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dom." He traces the three stages, the religion of cult, of dogma, of spirit, each lower stage being taken up into the succeeding and higher stage, contributing its permanent truth to the final perfection. The Religion of the Spirit "will maintain a social organization," for "the church is rooted in the nature of things;" "it will not need a unique or separate sect;" "it will make its home with any of the religious bodies which will recognize it;" "it will lead to a modification, if not to an abandonment, of the conception of authority in religion," and "it will be not only theistic but Christian. In the new dispensation of the spirit, as in the old of dogma, He (Christ) must therefore, in some sense, if not the orthodox sense, continue to be our Mediator and Saviour." The book is full of thought, provocative of thought, clear and interesting in style, and very pertinent to the intellectual and spiritual needs of the day.

The Jewish Scriptures: The Books of the Old Testament in the Light of their Origin and History. By Amos Kidder Fiske. (Charles Scribner's Sons, New York.) The author defines the purpose of this volume as being to present the history and literature of the ancient Hebrews, as contained in the Old Testament, in a clear, concise, and candid way, "accepting the benefit of the light revealed by modern research and learning, and applying the same calm judgment to which we are accustomed in dealing with the productions of other ancient peoples;" "his hope has been to enable the 'ordinary reader' to share the privilege of the scholar and the divine in studying with greater interest and higher appreciation the remarkable productions of the ancient Hebrew genius." The purpose is a most useful one. It is a necessary limitation of an attempt to cover so much ground in a volume of moderate size that authorities cannot be cited nor reasons given for the positions taken, but it unfortunately leaves the "ordinary reader" in a very helpless condition. He cannot tell what are the results agreed on by the majority of the most competent and most devout scholars, and what is simply the author's own conclusion, and the author is not, and does not profess to be, a scholar. Nothing is said of the principles on which the work of criticism proceeds, no information given by which the inquirer can know on what the method is founded which so easily sets aside the beliefs of ages. Only those results are offered which the author accepts, without anything, in method or spirit, to fulfill that mediatory office so essential when extreme positions are offered to those whose thought and experience have attached them to the convictions and beliefs which it is sought to supplant. In all such effort it is essential that the spiritual use of the Bible should be kept in mind, that the reader may understand how the life which has been fed from the Bible as he has read it is to be equally fed through the new reading which he is invited to adopt.

Alfred Austin, the Poet Laureate of Great Britain and Ireland, has perpetrated a poem, in the form of a drama, upon the late King Alfred, and Mr. (for the present) Alfred Austin calls the said play *England's Darling*. This title has made the reviewers foam at the mouth, but one who is Laureate can serenely look down upon the ravenous pack of reviewers and piously say (or sing), *Quare fremuerunt gentes!* He has hardihood who can write this line:

> The very primroses
> To his sad gaze beseem but ruefully.

After a painstaking search no one has been found, except professional book-reviewers, who has read this play of England's Poet Laureate. How then are the publishers to live! It is not bad, it is not good, it is Laodicean literature. In vain one ransacks Mr. Alfred Austin's drama in four acts for some quotable lines; there are no *morceaux* discoverable. But what about the structure of the whole poem? Alas! it is faultily faultless. In short, the composition is undeniably "in good form." Better the ruggedness of Browning, better Tennyson with his echo of the book last read, better Arnold with his restlessness of soul, better Rossetti with his æsthetic mysticism, than all these well-ranged platitudes!

The ethics of Christ and the ethics of Christendom do not coincide. We have a mixture, for our moral ideas are partly deductive and *a priori*, and partly inductive and evolutionary. Some one has said that ethics is the science of ideal humanity. This is fanciful. Only the Divine could sufficiently know human social relations to set forth a science of them. Dr. Cornelius Walker, of the Episcopal Theological School at Alexandria in Virginia, has modestly published a volume of *Lectures on Christian Ethics*. The book may be regarded as a simplified compend of more technical and extensive works. He does not appear to make any claim to originality of idea and treatment, or to any profundity and breadth of thought. It is simply an easy manual of ethics that can be used with not very advanced classes. (T. Whittaker, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending August 28. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Thirty Studies in the Gospel by St. John, by W. W. White, Ph.D., is a series of short chapters upon the unity and purpose of the "faith book" of the New Testament. The studies are accompanied by many diagrams, which, however, need—rather than furnish—explanation. (Fleming H. Revell Company, New York.)—*Protestantism*, by Edward P. Usher, A.M., LL.B., is a vigorous plea for the catholicity of the Protestant Episcopal Church. That Church, urges the author, is in theory inclusive, though in practice it may be exclusive; in theory is democratic, though in practice it may often be aristocratic; in theory is on the side of freedom, though in practice it may sometimes seem on the side of ecclesiasticism. The author believes that those who love Christianity, as distinguished from the actual life of the Church, and those who love truth and the freedom to express it, may unite within the Protestant Episcopal Church and make it their organization. (Lee & Shepard, Boston.)—*The Church's One Foundation, and Other Sermons*, by the Rev. B. F. Barrett, is a series of spiritual sermons by a Swedenborgian, whose version of the descent of the New Jerusalem is through the transformation of the Church and society into conformity with the law of Christ. (Swedenborg Publishing Association, Germantown, Pa.)—*The Secret of Guidance*, by F. B. Meyer, is a little volume of meditations upon the nurture of a deeply religious life. *Through Fire and Flood*, by the same author, has for its theme the fact of our guidance and the needlessness of fear that all things will not work together for good to those who try to make God's will their own. (Fleming H. Revell Company, New York.)

A work of great value to the Biblical student is *Recent Research in Bible Lands*, edited by Professor Herman V. Hilprecht. It contains chapters by Professor A. H. Sayce, Dr. W. H. Ward, Professor J. P. Mahaffy, Dr. F. J. Bliss, and other eminent scholars. The book embodies the results of recent research, is clear and interesting in style, and is well illustrated. We shall examine it more closely later on. (John D. Wattles & Co., Philadelphia.)

The History of the Hutchinson Family is told in two thick volumes by Mr. John Wallace Hutchinson. An introduction for the work was written by the late Frederick Douglass. The story of this unique singing family is in itself an interesting one, and their aid to the anti-slavery and other reform causes was effective. The book abounds in anecdote and reminiscences of famous people. While a certain amount of condensation would have improved the volumes, they have a great deal of readable matter. (Lee & Shepard, Boston.)

We wonder why Mr. Richard Shelburn, in *Our Humor*, puts "(*sic*)" after about every twenty words on nearly every page, and puts an equal number of words in capitals. The whole book is a typographical and mental mystery. It certainly is not funny; we don't know *what* it is, or *why* it is. (Columbia Book Company, New York.)—Another literary mystery is *Beyond the Bank of Mist*, a poem by J. R. Baxley. (Peter Paul Book Company, Buffalo.)

Athletes will like to read William Lindsey's *Cinder-Path Tales*, which have a novel field for fiction in relating incidents connected with track athletics. (Copeland & Day, Boston.)

A valuable addition to an excellent series of small books on popular science is Mr. John Munro's *Story of Electricity*. It covers a great deal of ground in little space, is recent enough to include the X rays, and has been specially adapted to American readers. (D. Appleton & Co, New York.)

Literary Notes

—Dean Farrar is understood to be writing his reminiscences.

—Mr. Andrew Lang's long-expected biography of John Lockhart will be published by the Messrs. Scribner in the fall.

—Taine left a lot of manuscript poetry, now in the possession of M. de Hérèdia, of the French Academy, who, in justice to the historian, it is said, will allow no one to read it.

—John Ruskin's publisher says that since 1871 there has never been a loss on any of that author's works. For a good many years Ruskin received over $25,000 annually in royalties. Strange as it may seem, none of Ruskin's books have ever been translated into a foreign language.

—Philip James Bailey, the author of "Festus," is still living at Nottingham, England, and, although in his eightieth year, is wonderfully hale and hearty. It is considerably over half a century since "Festus" appeared, and for a time it had an enormous sale both in England and America. A cheap edition, the eleventh or twelfth, was published in London not many years ago.

—A new and complete edition, in eight volumes, of the works of J. M. Barrie, including his latest books, "Margaret Ogilvie" and "Sentimental Tommy," is announced by the Messrs. Scribner. It is to be called the Thistle Edition, and will be printed by De Vinne from new plates, and illustrated with sixteen photogravures. Each volume will be provided with a preface by the author.

Books Received

For the Week ending August 28

D. APPLETON & CO., NEW YORK
Munro, John. The Story of Electricity.

COLUMBIA BOOK CO., NEW YORK
Shelburn, Richard. Our Humor. $1.50.

COPELAND & DAY, BOSTON
Lindsey, William. Cinder-Path Tales. $1.

LEE & SHEPARD, BOSTON
Usher, E. P. Protestantism. $1.50.
Hutchinson, J. W. History of the Hutchinson Family. 2 Vols. $5.

THE PETER PAUL BOOK CO., BUFFALO
Baxley, Isaac Rieman. Beyond the Bank of Mist: A Poem. $1.

FLEMING H. REVELL CO., NEW YORK
Meyer, F. B., B.A. Through Fire and Flood. 50 cts.
Thurston, Mabel Nelson. "God's Box." 10 cts.
Elliott, E. S. Expectation Corner. 10 cts.
White, Professor W. W., Ph.D. Thirty Studies in the Gospel by John. 50 cts.
Meyer, F. B. The Secret of Guidance. 50 cts.

SWEDENBORG PUBLISHING ASSOCIATION, GERMANTOWN, PA.
Barrett, Rev. B. F. The Church's One Foundation, and Other Sermons.

JOHN D. WATTLES & CO., PHILADELPHIA
Hilprecht, Herman V. (Editor). Recent Research in Bible Lands.

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The Religious World

The Pan-Anglican Conference The sessions of the Pan-Anglican Church Conference, or Synod, will be held from July 5 to July 10, and again from July 26 to July 31, of next summer. In the interim the various committees will prepare their reports. The topics to be discussed have been classified under ten heads: The Critical Study of the Bible, The Organization of the Anglican Communion, Duties of the Church to the Colonies, International Arbitration, The Church and Industrial Problems, Church Unity, Church Reformation, Foreign Missions, Religious Communities in the Church, The Prayer-Book, and Degrees in Divinity. Thus the Conference will deal not only with matters ecclesiastical, but with subjects of the vastest importance to the world at large, without reference to Church divisions, and to those outside as well as those within evangelical lines of belief. It is thought that at least two hundred bishops will be present out of the two hundred and fifty-four invited. Naturally the greatest interest will center in the discussions on Church Unity, Critical Biblical Study, and International Arbitration.

Northfield Summer School of the Bible The Summer School of the Bible at Northfield is the infant child, so to speak, of Mr. D. L. Moody among his fair and noble children, who all together constitute the family of Northfield's beautiful ministries. For many years Mr. Moody has been requested by ministers, evangelists, and Christian workers in general to provide, in addition to the great conventions, facilities at Northfield for the systematic study of the Bible. This year it was felt that the time had fully come for the inauguration of such work. Accordingly on July 6 the Northfield Summer School of the Bible was opened, to continue until some time early in September. The Faculty of the school included among other expositors and eminent Bible teachers the Rev. C. I. Scofield, Dean, and pastor of the Northfield Congregational Church, who, by virtue of this office, is chaplain of the three Moody schools, which have eight hundred students; Professor Howard S. Osgood, of the Rochester Theological Seminary; Professor R. A. Torrey, of the Chicago Bible Institute; the Rev. F. B. Meyer, of London, England; Dr. W. J. Erdman, Secretary of the Niagara Bible Conference; and George C. Needham and Dwight L. Moody. Perhaps, as this is a new school, and, like all the other enterprises at Northfield, bids fair to become a permanent power in molding, in part, the religious life and thought of American Christianity, it will be well to indicate the course of study pursued, which is divided as follows: The Pentateuch, in its unity, typology, consecutiveness of the doctrine; its influence on the Psalms and Prophets; its relation to the New Testament and to Geology and Archæology. The Person and Work of Christ in the Pentateuch; in the Psalms; in the Prophets; in the Gospels; in the Epistles and Apocalypse; and the Problem of the Kenosis. The Kingdom: the Davidic Covenant in the Old Testament and the New. The Kingdom as taught by the Prophets, by Christ, by the Apostles; the Kingdom and the Church. Particular Truths: Doctrine of the Holy Spirit, Bible Doctrine of Sacrifice, Justification, Sanctification, the Future State, and Inspiration. The attendance and interest in the summer school at Northfield was deep, and so well sustained that the new enterprise will no doubt be a permanent feature of the popular summer work in the future. This more systematic and orderly study of the Bible was essential to round out and complete the Northfield system of religious instruction and inspiration.

The Bay and Dubuque Conferences The Outlook has been requested to print the following:

The Bay Conference of Congregational Churches having received notice from the Dubuque Association of certain action taken by the latter, criticising the action of Bay Conference in a case of discipline, and asking that the action be rescinded, by a vote of 55 to 10 at its session August 11, 1896, passed the following:

Whereas, Upon occasion of a recent case of discipline administered by this Conference, the Dubuque Association of Congregational Churches and Ministers undertook to remonstrate with this Conference for "unfairness," "injustice," and "unwise and hasty action" in the matter; and

Whereas, Their remonstrance is evidently based on a misunderstanding of the intention of the result arrived at by the ecclesiastical council which investigated the charges against the person in question; and

Whereas, They request this Conference to reconsider its action; and

Whereas, In spite of this request made, and in forestallment of any action which this Conference could take, the Dubuque Association proceeded to express to the subject of our fraternal discipline their "sympathy" and "confidence," and to extend to him their "Christian greetings" and "the assurance that within the bounds of their Association he would always find a hearty welcome:"

Resolved, 1. That the action of this Conference was deliberate in the extreme, an entire day having been devoted to its consideration, after months of public discussion and of prolonged ecclesiastical adjudication.

2. That this Conference sees no reason for modifying its action then taken.

3. That it regrets that the Dubuque Association, instead of limiting its action to a fraternal request for a reconsideration, assumed to decide upon the regularity or justice of the procedure of this Conference.

4. That it more especially regrets the premature action of the Dubuque Association in extending the promise of its fellowship to the brother under discipline.

5. That it respectfully reminds the Dubuque Association that, in case the person in question has suffered any injustice, the remedy lies in an appeal to a regularly constituted mutual council between himself and the Bay Conference, according to the principles of our polity; and that the interference, further than by remonstrance, in the action of one Conference by another is subversive of all discipline, and of the fundamental principles of Congregationalism whereby each church and each body of churches is left to the independent management of its own concerns.

6. That it accordingly requests the Dubuque Association to rescind its action by the repeal of its resolutions in this matter.

On behalf of Bay Conference,
J. A. CRUZAN, Moderator.
G. B. HATCH, Registrar.

Berkeley, California, August 26, 1896.

Ocean Grove Camp-Meeting On Thursday, August 20, the annual Ocean Grove Camp-Meeting, the great centralizing factor around which gather all the other annual meetings at this moral and religious center, began its ten days' service of evangelism, which this year was perhaps the best ever held at that place. Thousands of people listened daily to the discourses, many of which were by some of the strongest men in the Methodist denomination, among whom were the Rev. Dr. J. M. Buckley, R. J. Andrews, J. R. Daniels, C. H. Yatman, and others. The meetings, twelve in number each day, began at sunrise and continued usually until about midnight, and were characterized by great fervor and gladness. Among those who preached powerful sermons to ten thousand enthusiastic people, the Rev. B. B. Hamlin, Bishop Mallalieu, and Dr. Russell H. Conwell seemed to touch the high-water mark of enthusiastic feeling and genuine spiritual devotion. The Young People's Meetings, Children's Services, the Helping-Hand Holiness Meeting, Family Devotions, and Twilight Services, all held daily, were full of gracious power and sweet influences.

Peace Convention The annual Convention of the National Peace Society was held last week at the camp-grounds of the Peace Society of America at Mystic, Conn., and, as usual, there was a most excellent Convention. Among the speakers were Abel Tanner, now ninety-one years of age, who, as Agent of the Massachusetts Anti-Slavery Society in 1845, lifted up his voice in powerful accents against human bondage. His address was quick with power, notwithstanding his advanced years. Appropriate resolutions were adopted and voted to be sent to the Congress of the South American Republics and to the Peace Congress of Budapest. Resolutions looking to the end for which this Peace Society exists were sent to Señor Romero, of Mexico, and also to the Sultan of Turkey. President Love and Mr. Crouch made inspiring addresses, as did also H. L. Hastings, of Boston, who spoke on temperance from the peace point of view. "Peace and Temperance" was the subject treated by Amos B. Taylor. Francis Gallagher, representing the Rhode Island Radical Peace Society, and Mary Frost Evans, President of the Woman's International Peace League of America, did much to help the Peace Congress along in its work. One of the interesting features of the Congress was the symposium of questions and answers relating to peace and war, conducted by Ida Whipple Benham. The next yearly meeting will be held in August of 1897, in the Peace Grove at Mystic. This Society is a part of the rich fruitage of the Gospel of Peace, to the increase of which we sincerely trust there shall be no end.

Reforming Criminals A commendable philanthropic work has just been undertaken in Minnesota. It is to provide employment for persons discharged from prison, and to aid them in every other way to become honest, industrious, and respectable members of the community. With this end in view, the Minnesota Prison Association was formed recently. Branch associations have been organized in several counties. It is expected that branch organizations will be formed in every county. Mr. H. F. Witter has been appointed the agent of the State organization. The agents of the various county organizations will co-operate with him. To make known the object of the movement, and to secure the co-operation of philanthropic people, he has just issued a circular. After saying that the greatest charity that could possibly be extended to persons released from prison is to provide them with suitable employment under conditions favorable to reclamation, he asks, first, that assistance be given to find them positions, and, second, that efforts be made to arouse "just and friendly feeling towards discharged prisoners in general." While he urges a "discreet silence" in regard to the past of such persons, so that public prejudice shall not drive them back to a criminal career, he insists upon the right of an employer to be put in possession of this information. "Our members," he continues, "may be asked from time to time to look up certain prisoners, especially those who are on parole from the State institutions. When such requests are made, we desire the exact facts, together with

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such opinion and advice as may seem to be for the interests of the prisoner and community." The circular closes with a request for such suggestions as to legislation and the perfection of the system of work undertaken as may occur to those engaged in it. Since one of the most difficult problems connected with the reform of criminals is to prevent their relapse to their old ways after discharge from prison, it seems very desirable that the Minnesota plan should be put in operation wherever it does not exist. No effort should be spared to check the flood of crime inundating this country.

The Missouri Lectureship and Institute

The Disciples of Christ in Missouri are an exceptionally strong and aggressive body of people. Last winter they opened, in connection with the State University at Columbia, English Bible Chairs which have already become very popular with the students of that college. The Missouri Christian Lectureship is an institution which meets annually in different parts of the State for the purpose of having a course of lectures especially prepared to meet the conditions of the churches in that State. The one held this year at Windsor was one of the strongest in its history. Some of the ablest men in the State discussed the living issues of Christendom in a fearless, independent manner, showing that they are in the front ranks of those who are trying to solve the great problems confronting the Church of to-day. This Lectureship is always looked upon by the Disciples of the West with keen interest; but this summer they are rejoicing in the advantages of the Preachers' Institute at Moberly, under the leadership of President J. W. McGarvey, LL.D., of the College of the Bible in the University of Kentucky. Professor McGarvey is editor of the critical department of the "Christian Standard," and is considered by scholars of all denominations as one of the ablest conservative Biblical critics in this country. The ground covered by his course of ten lectures at the Moberly Institute was as follows: The Account which the Pentateuch Gives of Itself; The Analytical Theory of its Origin; The Proposed Analysis of the Early Chapters of Genesis; The Testimony of Jesus and the Apostles Stated and Considered. It was a thorough discussion of the Pentateuch from the view-point of the Higher Criticism, and many preachers eagerly took advantage of the rare opportunity offered.

Twenty Years in One Pulpit

On Sunday, August 2, the Rev. Dr. Cornelius Brett preached a very interesting historical sermon, recounting the failures and victories of twenty years' pastoral service, which on that day was completed in the Bergen Reformed Church of Jersey City. This church claims the distinction of being the oldest in the State of New Jersey, and has a record replete with items of more than local interest. Dr. Brett preached from the text, "This twenty years have I been with thee" (Gen. xxxi., 38), and said long pastorates have been a peculiarity of the Bergen Church, which through all these years has been served by but five pastors. He also rejoiced that during these twenty years he had been kept out of the pulpit but two or three times on account of sickness. In the twenty years the church has increased one hundred and twenty-two families and three hundred and six members; eight hundred and one persons have been received into the fellowship of the church. This old church is thoroughly organized for work, and has done, and is still doing, a most excellent service for Christ in ministering to the needs of humanity. Dr. Brett took occasion wisely to point out some of the difficulties which would confront them in the future, situated as they are close to the throbbing center of National life and thought, in the metropolitan district. The record of this church is one of faith, peace, and good works.

The Persecuted Armenians

The following resolutions concerning the persecuted Christians of Asia Minor were adopted by the late International Conference of the Evangelical Alliance which met in London:

On the occasion of the celebration of the Jubilee of the Evangelical Alliance, we, delegates from Great Britain and Ireland, the United States of America, Canada, France, Germany, Holland, Austria, Hungary, Belgium, Switzerland, Sweden and Norway, Denmark, Spain, Italy, Greece, Turkey, Egypt, Russia, South Africa, and Australia, are of one accord in giving expression to our deep sorrow at the terrible persecutions which our brethren the Christians in Turkey have endured. As members together with them of the body of Christ we suffer in their sufferings, and pray that in this furnace of affliction their faith may not fail; and we hereby unanimously resolve:

First. To call upon the whole Church of Christ to unite in earnest prayer to Almighty God that it may please him graciously to comfort the sufferers and to send speedy and effectual relief by moving the hearts of rulers to interpose in behalf of the oppressed.

Second. To appeal to Christians of every land to raise relief funds, thus ministering of their abundance to the necessities of their brethren who for the name of Christ have suffered the loss of all things, and seeking to ameliorate the distressing condition of thousands of starving and homeless people.

Third. To urge our fellow-Christians everywhere to create, if possible, such public opinion as will support their respective governments in every effort to put an end to these persecutions.

A Sunday Club

A correspondent of the "Evening Post," of New York, states that the People's and Strangers' Church, which claims to be a new church with a new religion, has been organized in Atlanta, Ga., through the efforts of J. P. Harris, who is called "Professor" by the Atlanta papers. The idea is to furnish a place and means for Sunday recreation and instruction for the six thousand people in the city who, according to Mr. Harris's observation, do not attend church. The new institution might be called a Sunday club. No restrictions of creed are placed on the members beyond a belief in God, conscience being the only rule of conduct, and any one may become a member who will enroll his name and pay the dues. Services, if the Sunday exercises may be so called, will be held in a theater until the funds warrant the control of another building. There will be a Sunday-school where the Bible will be taught, and a home mission where all men can come, and where prayer-meeting will be held every night in the week.

The Hollywood Inn

America's First Workingman's Club

There is being erected in the city of Yonkers a very large and handsome structure which, when completed, will be devoted entirely to the interests of workingmen. This building, which is the gift of Mr. William F. Cochran, will cost about $150,000 when completed. It grew out of a small enterprise which was started in that city in January of 1893. At that time reading and smoking rooms were opened and equipped for the comfort and convenience of men, and immediately met with most hearty appreciation and patronage. During the first year the attendance averaged one thousand per month, and at the end of the second year the accommodations were altogether inadequate. This resulted in the securing of two large floors in a central part of the city, which were fitted up as pool and reading rooms. Here the attendance has averaged a thousand per week, and the revenues from pool during the fall and winter seasons have almost covered the operating expenses. So successful was the venture as a substitute for the saloon that it attracted the attention of Mr. Cochran, whose interest in workingmen has been very great for many years, owing to his prominent connection with the large carpet-mills in Yonkers, which employ over four thousand operatives.

He made a proposition to the President of the institution, the Rev. James E. Freeman (who was formerly identified with the New York Central and Hudson River Railroad Company for years, and was conspicuous in the work of the Vanderbilt Railroad Men's Club-House at Forty-fifth Street and Madison Avenue), in which he volunteered to erect a building to make more effective and permanent the growing work. Plans were executed under the supervision of Mr. Freeman, and everything that would conduce to the comfort and happiness of the men was introduced. The building is to be 40 feet wide, 100 feet deep, and seven stories high. It is arranged as follows:

On the basement—kitchen, lavatory, baths, bowling-alleys, and billiard-room furnished with eight tables.

On the first floor—office of the institution, free reading-room, and smoking-room; free circulating library, for the exclusive use of workingmen and their families; a lunch-room, and a large room devoted to the purposes of a workingmen's club.

On the second floor—a large gymnasium, with shower and needle baths, locker-rooms, and two large club-rooms.

On the third floor—a hall with gallery, seating 500 persons, and class-rooms and dressing-rooms.

On the fourth floor—the Board of Trustees' room and class-rooms.

On the fifth floor—a boys' club, comprising a gymnasium, with baths and lockers, reading-rooms, and game-rooms.

On the sixth floor—janitor's apartments.

The management is in the hands of a body of men representing all denominations, and it is, therefore, free from all sectarian influence. It is a purely secular institution, which aims to furnish workingmen with that which the saloon alone has heretofore given them—the facilities and comforts of a club-house. From the large patronage which the present club-rooms have received it is evident that this new and handsome house will be most successful.

Mr. Cochran and Mr. Freeman visited England last spring for the purpose of investigating and familiarizing themselves with the large clubs carried on there along the lines they propose to follow, which have proved so remarkably successful. This building in Yonkers will surpass in its scope anything on the other side, and as it is the first large experiment that has been made here, it will be watched with great interest. * * *

Brief Mention

In our issue of August 29 it was stated that "Dr. B. B. Tyler, of New York, gave six lectures" at "Bethany Assembly Encampment," on "Some of the Great Preachers of the Metropolis." This is an error. Dr. Tyler's lectures were on "The World's Debt to the Churches." He spoke of the world's debt to the Roman Catholic, the Lutheran, the Protestant Episcopal, the Presbyterian, the Methodist, and the Baptist Churches, and to the Disciples of Christ.

The Rev. Lucius R. Paige, said to be the oldest Universalist clergyman in the world, died in Cambridge, Mass., on Wednesday of last week, after a ministry of more than seventy years. He was born in Hardwick, Mass., March 8, 1802, began preaching June 1, 1823, filled pastorates in Springfield, Gloucester, and Cambridge till 1839, when he resigned all other pastoral duties, but continued preaching for thirty years afterward, when failing health compelled h m to desist.

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The Spectator

The picnic is held in such general esteem that every civilized modern language uses substantially this rhyming word to indicate this unconventional outdoor entertainment. And yet not all picnics are entirely agreeable. The Spectator has become convinced, after long experience, that a pleasant picnic must be either pretty large or very small. When large, groups may be formed according to the tastes of those constituting them; when very small, it is necessary that the comradeship should be without alloy. The ideal number for the small picnic is two; the large picnic may be any number over fifty. But when a picnic is composed of, say, ten or twenty persons, there is pretty sure to be some quite discordant elements—elements that will not separate and which cannot combine. With such a number there is apt to be one with a headache, another who finds the weather too hot or too cold, another who is afraid of the insects of the forest and the lightning of the heavens. It is useless to wish that such dissatisfied members of the party had stayed at home; they must be put up with and made the best of. Nor can they be run away from in a party that is at once too large and too small. A discriminating and wise person would never think of going off to the woods for a whole day with one or two or three persons unless all of them in temper and amiability had been well tried and were approved of. With the very large party the disgruntled can be left to quarrel among themselves.

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In arranging a small picnic the host or the originator should exercise great tact in extending invitations. The Spectator heard a friend say the other day that his best picnics were those alone in the woods with his wife; and the Spectator is happy in being able to say that this experience is also his own. Yet such little picnics are not always possible at the very time when picnics are most in vogue. It is in the vacation time that our minds turn towards such an outing, and then very many of us are likely to be living in a temporary intimacy away from our proper homes. We naturally, therefore, ask this person and that because we happen to be thrown with them, and presently the party is made up of elements which mingle well enough in the hour or so every day at a hotel or boarding-house table, but which prove utterly incongruous on a long day, when some discomforts are sure to be encountered and unforeseen changes in the weather very apt to occur. Then those who have it in them to be disagreeable are tolerably sure to discover themselves and make the others unhappy with their complainings.

❀

Those who merely complain of discomforts not to be avoided are not the only interferers with the success of the large-small picnic. There is the man or woman who talks too much; there are those who have too much energy in the way of futile suggestions for merrymaking. The first of these, whether man or woman, in nine cases out of ten does this too much talking on subjects purely personal. What she thinks, if the bore be a woman, is told with an awful reiteration, and when we congratulate ourselves that we have learned all that she has on her mind, we are apt to be informed that this mental originality and force has been characteristic of a notable family for many generations. Of course, however, there have been exceptions, and it may be depended upon that the picnic party will not escape the exceptions; so the day will drag itself along with no other profit or pleasure than the knowledge gained of this one family, which none of the party ever would have heard of had it not been for the gabbling complacency of this wearying member of it. The Spectator has never been at a large-small picnic and escaped the form of bore he has just described. And the energetic and suggestive member is always present. No sooner does the party get settled at one thing than another quite different form of amusement or occupation is insisted upon with a persistence which disturbs if it does not persuade. The large-small picnic is to be avoided by the wise, and the Spectator has bridled his good nature and will go to no more of them if he can help it.

❀

The dinner is the great attraction of a picnic, and from it this form of entertainment takes its name. The Spectator just spoke of the host of a picnic; really there should be no host, as the picnic is essentially communistic in its origin, and each person who goes is supposed to contribute something to the dinner. In England the picnics of the "swell" society are not picnics at all in the sense that the plain, every-day people in America understand them to be. There the servants are sent on ahead to the luncheon-place, and the whole "spread" is prepared before the arrival of the picnickers. The serving of the food and drink is only a little less formal than the ceremonious dinner at eight o'clock, and the only differences are that guests and servants are out-of-doors, that there is an occasional bug in the champagne, and that the chances are as ten to one that there will be a shower before the meal is finished. In America there is a certain fashionable set which imitates everything English, and these persons have adopted the "swell" English form of picnic. But it does not obtain to a large enough extent to be particularly worthy of comment. What is done at Newport and Lenox is doubtless very pleasant and very elegant, but the customs and practices of the society which enlivens those places are not sufficiently American to be recognized as belonging in this country by the great mass of the plain people, who do all the hard work and so create, it is probable, ninety per cent. of the property and wealth of the land. These plain people have their picnics in the old democratic fashion, and doubtless they will continue to do so for many generations to come.

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Picnics in the Middle and Southern States used to be great social functions, at which there was music and dancing. The dancing was in the woods, a level place being covered with tan-bark or corn-bran. Of course upon such a "floor" the waltz, the polka, and other round dances could not be performed with much elegance; but when the Spectator was in his youth, and where the dancing picnic was in vogue, the round dances were not much indulged in. The quadrille, the Virginia reel, and the lancers were sufficient to satisfy the Terpsichorean ambitions of all, and the Spectator has seen the pigeon-wing cut with a dash and a grace that would have been remarkable even in a professional dancer on the variety-hall stage. And how young and old did seem to enjoy those midsummer festivities! Paris fashions in dress were unknown as much as English fashions in manners were disregarded. The man of sixty was not ashamed of his antique graces, nor did he think of abandoning the chivalric manners which he had acquired when he was a youth and his home was the frontier. These graces and these manners did not seem ridiculous in the eyes of the youth who beheld them, for they were imitated, in a measure, out of pure admiration. And if they have become obsolete now, the influence of them still survives, and the middle-aged men who were trained in these old-time customs are notable for the deference of their manner towards women and their politeness towards one another, while even the youth cultivating his first soft beard cannot sit in a car while a lady stands, nor stop in the broiling sun with covered head while a woman speaks to him. The Spectator can easily fancy the scorn with which a swell *fin-de-siècle* Anglo-American would regard the rustic caperings which are now recalled so pleasantly to mind. They were crude, but they were at the same time fine—they revealed good health and good hearts, they showed simple natures in their purity, and sound minds in their unaffected nobility. The extreme polish of the European capitals is well in its place, but it does not seem to the Spectator, at this moment at least, so wholesome as the gallantry of the old-time beaux who "chassed" to their partners on the tan-bark "floor" of the rural picnics, and took each all the nimble steps he could learn or invent before he swung his corner and obeyed the prompter's command to "balance-all."

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These picnics were not impromptu affairs by any means. Instead of that they were carefully prepared for and eagerly looked forward to. Indeed, each of them was apt to be the most notable event of the year for the society of the locality in which it was held. The belle of the neighborhood would be besought for six months in advance for the honor of driving her to and from the picnic woods, and her dancing-card would be filled weeks ahead for twice as many quadrilles as could be crowded into the six or eight dancing-hours. The invitations would be sent out weeks before the time, the time being selected with reference to the moon and the completed harvests. For days before the great event the committee—always composed of tolerably young men—would be busy in clearing the underbrush and making the woods immediately about the dancing and dining places tidy and comfortable. Around the dancing "floor" rude board seats would be erected, and on one side would be built a platform for the band of musicians. Ah, those bands! The Spectator can never forget them and their summons to be gay. He has since listened to and enjoyed Wagner and Beethoven and the music of other classic masters, but the melody of the strident cornet and the far-heard clarionet of the picnics of a third of a century ago lingers yet in his ears, and the invitation it sent seems to come again. But, alas! these are new days, new times! The tan-bark and the corn-bran dances are no longer for the Spectator, who now, when he to dances goes, must stand, in uncomfortoble clothes and collar all too high, around ball-room walls, and, for propriety's sake, watch his daughter whirl through the bewildering figures of the new-fangled cotillion. The Spectator hopes she has a good time, and he is happy in the belief that she does; but, for all that, he would be glad once more to unlimber, as the artillerists say, his old legs and cut a pigeon-wing or so at midday in the forest, with country maid as partner, country band for music, and the old-time country picnic dinner in preparation under the skillful hands of the comely country matrons of the long ago.

Peculiarities of the Chinese Language

John Wesley described the Chinese language as an invention of the devil to keep the missionaries out of China. It has not altogether succeeded in keeping them out, but it has made their work very difficult and often ridiculous. Dr. J. F. Masters, one of the few foreigners who have mastered the language, tells of a missionary who was explaining the goodness of the heavenly Father. The word for heavenly is "teen," with an aspirate on the vowels. The missionary left out the aspirate, with the result that the word meant "crazy." After Dr. Masters had studied Cantonese a few months he endeavored to preach a sermon. He wrote it out carefully, but made so many blunders in tones, vowel quantities, and aspirates that some of the Chinese remarked how much the English language resembled the Chinese. They supposed that he had been preaching in English! On another occasion he meant to order a roast chicken, and told his cook to go out and set fire to the street. The Chinese language has 44,700 characters in the standard dictionary. There are, moreover, 700 distinct sounds, to each of which is attached a sort of metrical scale, ranging from an octave to an octave and a half, giving a variety of tones which only a musical ear can detect. The tone is all-important. For instance, the sound "stung" may mean grasshopper, oar, elephant, mechanic, or pickles, according to the tone. Put an aspirate into the middle of the word and it may mean examine, good luck, wall, spear, or gun, and a variety of other meanings, depending on the tone given. A man is a man only when the correct tone is given. Change the tone and the man becomes a nightingale, a carrot, and many other ridiculous things.—*Exchange.*

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For the Little People

The Lucky Four-Leaved Clover

By Amos R. Wells

"Why is the four-leaved clover more lucky
than the three?"
I questioned Master Greedy, and thus he
answered me:
"It's because the four-leaved clover so crafty
is and bold,
"It has an extra hand, sir, to grasp the sun-
shine gold."

"Why is the four-leaved clover more lucky
than the three?"
I questioned Master Generous, and thus he
answered me:
"It's because the four-leaved clover so kindly
is and gay,
It has an extra hand, sir, to give its gold
away."

Mollie's Pet Pig

By R. E. Merryman

Mollie was a dear little girl with blue eyes and rosy cheeks. She lived on a farm, and dearly loved all the animals, from the big farm horses to the tiny dog who kept the chickens away from the back porch.

But she loved the cute little pigs best of all, so her papa gave her one of them for her "very own," and she named it "Billy."

Billy was a very clean little white pig with a pink nose. Every week Mollie put him in a wash-tub, with water and soap, and gave him a good scrubbing. Billy liked the scrubbing, and told Mollie so in his funny grunty way of talking.

He had a little pen in the back yard, and a box to sleep in.

He soon learned to follow Mollie about the yard, and was very happy; but sometimes, when he could not see her, he would squeal as hard as he could until she came out of the house again.

When Billy grew so big that Mollie could not lift him into the tub, she taught him to climb in for his scrubbing. After a while school began, and Billy was very lonely while Mollie was at school.

When she went away in the morning, she said to him, "Good-by, Billy! Be good till I come home again," but Billy just squealed as though he knew every word she said, and then he tried to squeeze out at the gate before Mollie could close it. Then he ran along by the fence squealing as long as he could see her.

One morning he found a small hole in the fence, so he rooted and pushed until he made it big enough to crawl through, then away he scampered to the school-house. The door was closed, so he pushed at it with his nose and squealed so hard that it made the scholars laugh. After a while he lay down by the step and went asleep.

Then a little girl came out to get a drink at the spring, and left the door open. Billy opened his eyes and saw the open door, so he jumped up and climbed up the steps again. He stood in the door and looked around until he saw Mollie, then he gave a little squeal and ran toward her as fast as he could.

He poked her arm with his pink nose, which was all dirty from rooting under the fence, and grunted, as much as to say, "I've come; aren't you glad to see me?" But Mollie knew that pigs did not belong in school, so she just hid her face on her other arm, and felt very much ashamed of Billy.

The teacher kindly excused Mollie to take Billy home, and after that Billy was shut in his pen every morning when Mollie started for school.

He Knew How

A Maine newspaper says that a horse in that town wanted a drink. He went to the fountain, where he found another horse harnessed to a wagon standing in such a way that he could not reach the water. He took the bridle of the horse that was in his way, and pulled it until he had backed him from the water, and then he got his drink.

A Visit

By Mary Willis

Perhaps you will think that you do not care to read this story when I tell you that Amelia is seventeen. You will think her too old to be interesting.

I went to see her sister, who is younger. It was Sunday morning, and Amelia was sewing. This did not disturb me, for she works hard all the week, and she does not earn much money. She is very neat and tidy, and to keep her clothes in good order she must sew when it would be wrong for people to sew who had six days in the week to do it in. This time she was not sewing for herself. A little piece of ribbon lay in her lap, and a cake of perfumed soap was on the corner of the table.

"You see," said Amelia, "I'm the only friend he has. His father and mother died, and there was no place for him except the institution. I felt so sorry for him that I go to see him one Sunday in every month. This is the Sunday this month. He is such a little fellow, not eight years old, to have no one to love him that I feel I must. I like to take him something when I go to see him, to show him I remember him. I asked him what he would like to have, and he said, 'I am satisfied.' I saw the other boys whose friends were there that Sunday had cakes of soap in their hands, and I asked him what it meant. He said, 'The soap here don't smell good, and that is good-smelling soap the fellers' folks brings 'em,' so I thought I would take him some; and then it seemed nice to put it in some waste clothes and tie with ribbon, some I had. I got a letter from him this week," and Amelia handed it to me. This is what it said:

Dear Friend:

I am sorry for not answering your letter a little sooner, but as I told you I was absent when the other boys wrote their letters. I am very well at present and I hope you are the same. I felt glad to hear that you were well the last time you wrote, but sorry to hear you were out of work and everything was dull. But I will continue to pray for you so God will give you your work back again and double your pay. This is all I have to say, sending you and all the friends my best regards. I remain

Yours truly,

———

Please bring a kite and two balls of cord.

Amelia bought him two kites. I saw them and the two balls of cord. The kites were large, made of red, white, and blue striped paper, like a shield.

"You see," said Amelia, her eyes growing soft and shining, "it must be very lonesome not to have your own folks to love, so I feel I must love him."

Dogs for the Army

In Germany for several years dogs have been trained to do certain things in the army. At first it would seem as though a dog could not be of very much use in an army, where all is fighting and marching, but in Germany it has been found that the dogs can be sent back with reports by the advance patrols; that they can be sent back from outposts; that they can carry messages back and forth between the main army and the advance-guards, and that they are a very great help in hunting up missing men. In Germany the authorities are extremely careful about the kind of dog they begin to train. He must be teachable, he must be healthy, he must be robust and watchful; and the dogs in the highest favor are the shepherd-dogs, poodles, and bird-dogs. The poodles, the German war authorities say, are not valuable except in the early part of their lives; they say their senses become dull at an earlier age than with dogs of other breeds. The shepherd-dog lacks one quality which the German authorities think is necessary in a dog, and that is affection. The shepherd-dog seems to lack the power of personal attachment to man. The most valuable of the three breeds is the bird-dog, for he possesses all the qualities of the other two, and seems to have a sense of duty. It is said that when a bird-dog has over him a master whom he understands, he is always absolutely obedient, and it has been found that the same qualities which were valuable to a hunter in the bird-dog make him, when trained to army duty, the best kind of dog for the soldiers to use. After the dogs are selected, each battalion dog is put in charge of one responsible officer, who, added to all of his other qualifications, is recognized as a man having ability to train dogs to the service. Every attempt is made to have but one trainer for the dog, to avoid changing from one man to another. The education of the dog begins when he is about six months old. In order to train the dog to watchfulness one untrained dog is placed in the room with a trained dog; the trainer has an assistant who knocks at the door, and the dog is taught that barking is wrong; he is only allowed to give a low growl. After this has been learned, the dog is taken out at night and the trainer approaches the dog, who is taught to give notification to his master, but not by barking. The assistant master is always, of course, to be a stranger to the dog. The next step is to teach the dog to go, at his master's command, back to the point from which he has been taken and return to his master. He is then taught to carry a pouch or bag. He is not only taught to carry this, but to protect it. The last step in the dog's training is to have him do his work at the command of a stranger. It takes a long time to bring this about. For the hunting of missing men the St. Bernard is the most valuable dog, and one of this breed of dogs soon learns to find the man he is sent for. Each dog has as his equipment a collar, a report pouch, two straps, and a chain. Now several companies in the German army are trying to train their own dogs, and the company that has the best dogs is very proud of the reputation it has attained.

The Floating Iceberg

Quite an amusing newspaper story has just reached us. Some passengers on an incoming American steamer watched an iceberg floating to the north, and on the top of the iceberg was a large black object. Some of the passengers declared that it was a man, that they could see it move; but as it came nearer it proved to be a bear. Nor was that all that this strange iceberg held. On it the passengers saw several seals. Watching them proved to be a most entertaining employment for the passengers, and they regretted it when the fast engines of the steamer carried them so far away from the iceberg that they could no longer see its interesting inhabitants.

Two Friends

In one of the police stations in New York there are two friends, Jennie and Nellie. Jennie is a South American monkey, and Nellie is a terrier dog. Jennie is a life prisoner tied to a chain. The chain is ten feet long, and that represents Jennie's limit of freedom. Jennie is a thief. When she first came to the station-house she had entire liberty. She climbed fences and visited the neighbors; but after a time it was discovered that when Jennie went home something was missing. Last summer she stole all the raisins out of a rice pudding set on a window-sill to cool. The neighbors complained of the disappearance of small articles, and Jennie was caught with a hand-mirror in her possession. Since then she has been fastened by a ten-foot chain. She is moved about, and she and Nellie have very delightful times together.

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Correspondence

Superior Twilight Birds

To the Editors of The Outlook:

I am not the only dweller in Twilight Park who is taken off his feet by Mr. Wingate's pictorial presentment of the journalistic attainment of our native birds owing to the advent of Wingate, Mrs. Donnelly, and the veteran John Burroughs. The wonder is, not that on the Fourth of July last "twenty-one varieties" saluted the inmates of Cosy Cabin with snatches from "Hail Columbia" and the "Star-Spangled Banner," nor that the pupils of Mrs. Donnelly have counted fifty-five different species of birds in an hour and a half without taking breath; but that in building their nests these warblers, or any of them, should not only have the good taste to take The Outlook off the file—"last year's" file, albeit—and strip it up for filling and covering, but should preserve the title and arrange it so artistically as to show a fair section of the general head and a complete copy of the running head—to say nothing about the somewhat garbled advertisement of "two boarding-schools." I am not at all astonished to learn that the brainy sprite who accomplished this combined business and artistic feat was none other than "the preacher-bird." Such a phenomenon should at least be licensed to preach; and then he should always take Mr. Wingate with him. Nobody—not even John Burroughs himself—can equal the promoter of Twilight Park in doing justice to its feathered lot-owners.

Another thing Mr. Wingate forgot or neglected to notice, that I am sure will interest you and your readers. While the "preacher-bird" was building this nest with Mr. Wingate's aid, the other fifty-four varieties were taking up a collection for "The Outlook Vacation Fund," and they have asked me in their name to send the amount to you. I inclose it herewith, assuring you that there is not a fifty-three-cent dollar in it, and that every bird in Twilight Park whistles for McKinley and a sound currency.

S. S. PACKARD.

Twilight Park, August 31, 1896.

—

The Moral Question

To the Editors of The Outlook:

In his letter in your issue of August 22 Mr. N. O. Nelson takes several positions that may be regarded as debatable—viz.: (1) That the value of silver in terms of gold would be materially advanced by its unlimited coinage at a 16 to 1 ratio. (2) That advancing prices are in themselves an element in prosperity. (3) That there is no moral element in the free-coinage question. The objection to the first position comes from our own experience. For about forty years ending in 1873 the silver dollar was continuously at a premium of two or three per cent. over the gold dollar. While the Sherman Act was in force, something over two years and a half, we bought 54,000,000 ounces of silver annually, and the price fell steadily almost from the beginning.

If the unlimited coinage of gold could not overcome a silver premium of two or three per cent. during forty years, what reason is there to anticipate that the unlimited coinage of silver would now overcome a gold premium of 100 per cent.?

If the very large purchases made under the Sherman Act, at gold prices, were unable even to prevent a decline, why should we expect an advance (expressed in gold), when silver is compelled to depend on its intrinsic value?

There is only this to be said on the other side: There having been no uniform demand since the repeal of the Sherman Act, and the price having fallen sharply after the repeal, it is not improbable that the sudden increase in demand would for a time cause an increase of value, though there is little reason to believe that all the lost ground would be recovered, and just as little to think that the advance would be sustained for any length of time.

The stimulus to production would probably have the same ultimate effect on the value of silver as the purchases under the Sherman Act.

As to the second point, it is true that advances excite and stimulate the community as alcohol does the individual; but the reverse is also true. The man must pay for his intoxication by subsequent depression, and so must the commercial and financial world; and the wilder the orgy, the greater the reaction. The ideal condition would be that in which prices were stable and profits were derived, not from advances in value, but as the legitimate reward for producing or handling. That is the purely commercial view; the other is the speculative.

Taking up the third point, it is true that "advancing prices, when resulting from the performance of a legitimate function of government, embody no element of repudiation," and it is equally true that "there is no question of morality in a rise of prices;" but is it true that there is necessarily "no moral question involved in a reduction in the value of money"? Does it not depend on the conditions under which the reduction is made, and whether, in the outcome, every man gets his just dues? Is it a legitimate function of government to attempt to legislate value and to say that that which to-day is worth, unsupported, only 50 cents, shall to-morrow pass unsupported as 100 cents?

Mr. Nelson says that "the mass of debts is continuous," and that "a creditor cannot complain of rising prices, because he in his turn has the benefit of falling prices;" which is true, provided that the decline is the result of natural causes. He may, however, justly complain of a violent change, produced by an artificial process, which overturns all values, and may compel him to accept payment in something worth little more than half what he loaned or sold. Seventeen years ago, whether to our own advantage or disadvantage, we openly resumed specie payments on a gold basis, and during that entire time we have maintained that basis, and given the world to understand that we intended to maintain it, or its equivalent.

Is it right now, because we are dissatisfied with the result of our own untrammeled action, to substitute for our gold dollar a silver dollar worth only half as much, and compel our creditors to lose the difference? To me it is a question of honesty. To those whose sense of honor is as high as mine, but who see it differently, I can only say, "Think well of the possible results before you are irrevocably committed."

A. W. A.

—

A Protest

To the Editors of The Outlook:

The communication of Dr. Henry van Dyke in your issue of August 15, entitled "The Political Situation," seems to me to invite a protest. The admiration evoked by the excellent spirit of the opening paragraph gives way as one reads further to feelings approaching impatience. I would by no means impute willful misstatement, yet some of the statements made are absolutely untrue and others are misleading and quite unfair.

I am unable to find in the Democratic platform any "expressed purpose to revolutionize the Supreme Court," or any "blow at the principle of civil service reform."

The statement that "the Democratic platform has declared in favor of the instant repudiation" of any obligation whatever is not admissible at all. The declaration for free and unlimited coinage of silver has for its object to secure the payment of all just obligations *in kind*, relieving debtors from the necessity of repaying more than they received—a necessity imposed by the existing financial standard, and than which nothing could be more unjust or dishonest; a necessity, moreover, which is constantly tending to remove altogether the ability of debtors to pay. Mr. Bryan, in his notification speech, said: "I assert that the National honor requires the United States to secure justice for all its citizens as well as to do justice to all its creditors." And again: "If it is argued that a rise in prices lessens the value of the dollar which we pay to our creditors, I reply that, in the balancing of equities, the American people have as much right to favor a financial system which will maintain or restore prices as foreign creditors have to insist upon a financial system that will reduce prices."

The charaterization of the ratio of 16 to 1 as "false and arbitrary" will not stand in the face of the fact that to-day the world's stock of silver is to the world's stock of gold as 16 to 1, while during the time silver was coined freely this proportion varied from 18-1 to 32-1.

It is not true that "to compel a creditor to accept sixteen ounces of silver in lieu of an ounce of gold is to deprive him of one-half of that which justly belongs to him," if gold and silver are on a parity at that ratio; and that such would be the case under free and unlimited coinage its advocates have a right to believe. But it is true that to compel a debtor to pay in a constantly appreciating medium of exchange is to deprive him of a portion of that which justly belongs to him.

To the statement that the Democrats and Republicans "may be equally earnest and candid in their contentions" I agree, but the proposition that "they are not equally intelligent or equally just" at least admits of a difference of opinion as to who are the more intelligent or just.

If "sincere fanatics have accomplished most of the harm that has been done in the world," is it not equally true that sincere fanatics have accomplished most of the reforms that have been wrought in the world?

Since my first vote was cast I have never voted anything but a Republican Presidential ticket. But this year I feel bound to vote for Bryan and Sewall, because I love the welfare of the common people more than the success of a party which advocates a vicious financial system.

Dr. van Dyke believes that Mr. Bryan's "success would gravely imperil the peace and prosperity and integrity of our country." I am very sure that our prosperity has already vanished, and that it cannot possibly return permanently until there is a reform in the Nation's finances. Mr. Carlisle's oft-quoted statement to the effect that to destroy one-half the metallic money of the world "would ultimately entail more misery upon the human race than all the wars, pestilences, and famines that ever occurred in the history of the world" is a correct measure of the importance of this issue, which must be rightly determined before any other deserves the voter's attention.

GEORGE G. WAITE.

Lincoln, Neb.

—

The Theory of Compensation

To the Editors of The Outlook:

The universal willingness to treat all questions fairly which has characterized your paper during the many years that I have been an ardent admirer of it encourages me to call your attention to one important feature of the financial question now under consideration throughout our country which, it seems to me, you are—in common with others who are opposing the demand for silver legislation—inclined to overlook. In your editorial comments upon Dr. van Dyke's article in the August 15th number you use these words: "We believe that a very serious injury to a great class of our people, especially in the South and West, was inflicted by the demonetization of silver," etc. If, then, an injury was done, as you appreciate and acknowledge, is not the first and only proper thing to do, to at once *undo* that injury—if a wrong has been perpetrated and still exists? What legislation can be right that rests upon an acknowledged and uncorrected wrong as its base? True, "two wrongs do not make a right," but if A has done B an injury, is not the only right course to see that said injury be undone or abated, and is it any the less the right course because conditions have so adjusted themselves that A must necessarily suffer thereby? The West and South are debtors to the East. Silver demonetization has so affected conditions that in discharging their obligations they are compelled to return dollars that cost more and are worth more than those they received when borrowing. They ask that former con-

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ditions be restored, so that they can pay their debts with money having the same value as that which they received from their creditors. Is there anything dishonest about that? Is it not rather dishonest to refuse it? And is it not doubly so to charge them with wanting to pay their debts with fifty-cent dollars? L. E. W.

Mr. Beecher's Oratory

To the Editors of The Outlook:

In the winter of 1859 I came down from Rochester to New York, and, as was my custom, went to Plymouth Church to hear Mr. Beecher preach the true gospel of divine love. He spoke with marvelous force, power, and seriousness in condemning a display of piety on Sunday and then cheating in trade on Monday, and in the way of illustration began to shave his face with his four fingers as a razor. The congregation began to laugh (he used both hands) as he stroked his cheek and said, "They shave their faces clean on Sunday," and then in a flash drew his finger across his throat and added, "And cut their brothers' throats on Monday." The force of his outburst of indignation was sublime, and its influence upon the congregation instantaneous. The facial change from a grimace when expressing hypocrisy and imitating the process of shaving to one of august anger when expressing murder was one of the grandest flashes of majestic oratory I have ever witnessed, and I have listened to Garrison, Phillips, Holly, Birney, Gerrit Smith, Greeley, John Quincy Adams, Goodell, Hale, Seward, Sumner, Chase, Wade, Giddings, Frederick Douglass, Sam Ward, and C. L. Remond (colored), Curtis, Tyng, Bryant, George Thompson (England), Lucretia Mott, Elizabeth Cady Stanton, Henry B. Stanton, Finney, Lowell, Emerson, Chapin, Bellows, Brace, Alonzo Potter, and many others of the great anti-slavery army of veterans.

No public speaker has ever surpassed, in clearness of foresight, grandeur, fullness, beauty and force of illustration, inexhaustible conception of that charity which never fails, and richness and length and breadth and height and depth of mind, heart, and soul power, Henry Ward Beecher.

FRANCIS WAYLAND GLEN.

The National Democrats' Platform

The Convention of gold-standard Democrats at Indianapolis on September 3 adopted the following platform:

This Convention has assembled to uphold the principles upon which depend the honor and welfare of the American people, in order that Democrats throughout the Union may unite their patriotic efforts to avert disaster from their country and ruin from their party.

The Democratic party is pledged to equal and exact justice to all men of every creed and condition; to the largest freedom of the individual consistent with good government; to the preservation of the Federal Government in its constitutional vigor, and to the support of the States in all their just rights; to economy in the public expenditures; to the maintenance of the public faith and sound money; and it is opposed to paternalism and all class legislation.

CHICAGO CONVENTION ARRAIGNED

The declarations of the Chicago Convention attack individual freedom, the right of private contract, the independence of the judiciary, and the authority of the President to enforce Federal laws. They advocate a reckless attempt to increase the price of silver by legislation to the debasement of our monetary standard, and threaten unlimited issues of paper money by the Government. They abandon for Republican allies the Democratic cause of tariff reform to court the favor of protectionists to their fiscal heresy.

In view of these and other grave departures from Democratic principles, we cannot support the candidates of that Convention, nor be bound by its acts. The Democratic party has survived many defeats, but could not survive a victory won in behalf of the doctrine and policy proclaimed in its name at Chicago.

The conditions, however, which make possible such utterances from a National Convention are the direct result of class legislation by the Republican party. It still proclaims, as it has for years, the power and duty of government to raise and maintain prices by law, and it proposes no remedy for existing evils except oppressive and unjust taxation.

THE TARIFF

The National Democracy here convened therefore renews its declaration of faith in Democratic principles, especially as applicable to the conditions of the times. Taxation, tariff, excise, or direct, is rightfully imposed only for public purposes and not for private gain. Its amount is justly measured by public expenditures, which should be limited by scrupulous economy. The sum derived by the Treasury from tariff and excise levies is affected by the state of trade and volume of consumption. The amount required by the Treasury is determined by the appropriations made by Congress.

The demand of the Republican party for an increase in tariff taxation has its pretext in the deficiency of revenue, which has its causes in the stagnation of trade and reduced consumption, due entirely to the loss of confidence that has followed the Populist threat of free coinage and depreciation of our money and the Republican practice of extravagant appropriations beyond the needs of good government. We arraign and condemn the Populistic Conventions of Chicago and St. Louis for their co-operation with the Republican party in creating these conditions which are pleaded in justification of a heavy increase of the burdens of the people by a further resort to protection.

We therefore denounce protection and its ally, free coinage of silver, as schemes for the personal profit of a few at the expense of the masses, and oppose the two parties which stand for these schemes as hostile to the people of the Republic, whose food and shelter, comfort and prosperity, are attacked by higher taxes and depreciated money. In fine, we reaffirm the historic Democratic doctrine of tariff for revenue only.

AMERICAN SHIPPING

We demand that henceforth modern and liberal policies toward American shipping shall take the place of our imitation of the restricted statutes of the eighteenth century, which have been abandoned by every maritime power but the United States, and which, to the Nation's humiliation, have driven American capital and enterprise to the use of alien flags and alien crews, have made the Stars and Stripes an almost unknown emblem in foreign ports, and have virtually extinguished the race of American seamen.

We oppose the pretense that discriminating duties will promote shipping; that scheme is an invitation to commercial warfare upon the United States, un-American in the light of our great commercial treaties, offering no gain whatever to American shipping, while greatly increasing ocean freights on our agricultural and manufactured products.

GOLD STANDARD FOR ALL MONEY

The experience of mankind has shown that, by reason of their natural qualities, gold is the necessary money of the large affairs of commerce and business, while silver is conveniently adapted to minor transactions, and the most beneficial use of both together can be insured by the adoption of the former as a standard of monetary measure, and the maintenance of silver at a parity with gold by its limited coinage under suitable safeguards of law.

Thus the largest possible enjoyment of both metals is gained with a value universally accepted throughout the world, which constitutes the only practical bimetallic currency, assuring the most stable standard, and especially the best and safest money for all who earn their livelihood by labor or the produce of husbandry. They cannot suffer when paid in the best money known to man, but are the peculiar and most defenseless victims of a debased and fluctuating currency, which offers continual profits to the money-changer at their cost.

Realizing the truths demonstrated by long and public inconvenience and loss, the Democratic party, in the interests of the masses and of equal justice to all, practically established by the legislation of 1834 and 1853 the gold standard of monetary measurement, and likewise entirely divorced the Government from banking and currency issues.

To this long-established Democratic policy we adhere, and insist upon the maintenance of the gold standard and of the parity therewith of every dollar issued by the Government, and are firmly opposed to the free and unlimited coinage of silver and to the compulsory purchase of silver bullion.

But we denounce also the further maintenance of the present costly patchwork system of National paper currency as a constant source of injury and peril. We assert the necessity of such intelligent currency reform as will confine the Government to its legitimate functions, completely separated from the banking business, and afford to all sections of our country a uniform, safe, and elastic bank currency under governmental supervision, measured in volume by the needs of business.

ADMINISTRATION PRAISED

The fidelity, patriotism, and courage with which President Cleveland has fulfilled his great public trust, the high character of his Administration, its wisdom and energy in the maintenance of civil order and the enforcement of the laws, its equal regard for the rights of every class and every section, its firm and dignified conduct of foreign affairs, and its sturdy persistence in upholding the credit and honor of the Nation, are fully recognized by the Democratic party, and will secure to him a place in history beside the fathers of the Republic.

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We also commend the Administration for the great progress made in the reform of the public service, and we indorse its effort to extend the merit system still further. We demand that no backward step be taken, but that the reform be supported and advanced until the un-Democratic spoils system of appointments shall be eradicated.

We demand strict economy in the appropriations and in the administration of the Government.

We favor arbitration for the settlement of international disputes.

We favor a liberal policy of pensions to deserving soldiers and sailors of the United States.

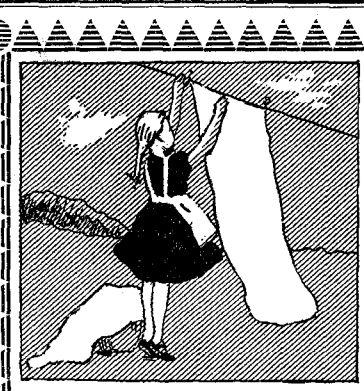
SAFETY OF THE SUPREME COURT

The Supreme Court of the United States was wisely established by the framers of our Constitution as one of the three co-ordinate branches of the Government. Its independence and authority to interpret the law of the land without fear or favor must be maintained.

We condemn all efforts to degrade that tribunal, or impair the confidence and respect which it has deservedly held.

The Democratic party ever has maintained, and ever will maintain, the supremacy of law, the independence of its judicial administration, the inviolability of contract, and the obligations of all good citizens to resist every illegal trust, combination, or attempt against the just rights of property and the good order of society, in which are bound up the peace and happiness of our people.

Believing these principles to be essential to the well-being of the Republic, we submit them to the consideration of the American people.



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The Home Club

Household Science in Women's Clubs

The domestic science department of the Arundel Club of Baltimore has arranged the following programme for its winter work:

November 2. Count Rumford and his Services to the Household.

November 16. Marketing and making out of Menus. How shall these duties of the housekeeper be performed in the best and most expeditious manner?

November 30. What are the Essentials and what are the Non-essentials in Good Housekeeping?

December 14. To be announced.

January 4. The Housekeeper's Study Hour. How shall she get it and what shall she do with it?

January 18. The keeping of Family Records and Children's Diaries.

February 1. Art Applied to House Decoration—Backgrounds and Draperies.

February 15. Other Aspects of Art in the House.

March 1. Report of Committee on Household Register, followed by discussion.

March 15. Coal, Gas, Oil, and Electricity as Fuel for Cooking Purposes.

April 5. Town or Suburban Life for all the year round.

April 19. Report of Committee on Chesapeake Marketing Guide, followed by discussion.

One member becomes responsible for each meeting and calls on others for assistance. There is a most interesting article on Household Science in Women's Clubs, by Mary Hinman Abel, in the "American Kitchen Magazine" for September.

The Care of Refuse

The growth of Brooklyn has been so rapid as to make it impossible for the city departments to keep pace with the demands this rapid growth makes upon the municipal resources. The method of caring for the garbage of the city is crude. Much of it is towed to sea and floats back to the city shores, compelling the authorities to again collect and transport it. Part of it is burned, but the crematory is too small to meet the needs of the city. A third method, and one which could be used by the residents in villages and in the farming districts, is burying. A trench is dug, and the garbage is thrown in and covered with quicklime. This is continued until the trench is filled within two feet of the surrounding level, when it is filled with earth. We hear constant discussion of the care of garbage in cities, but every observing person has been shocked at the indifference of the residents in the country districts to the subject of the sanitary care of household refuse. This is a subject worthy the attention of every intelligent resident. The public sentiment and the degree of intelligence of the majority of the citizens of any community are shown by its care for the public health.

The City Noises

Quite a degree of interest is aroused at the present time in the subject of the noises in city streets and the possibility of reducing them. That the noises may be decreased by asphalt pavement and manholes that do not jar and rattle at the passing of every vehicle has been proved. The noises by venders and the passing of trucks carelessly loaded may be very greatly reduced by the citizens compelling the offenders to obey the laws. The noise of pianos is difficult to control, though it has not been impossible to regulate the hours of practicing in some foreign cities. There is no doubt that the spirit of altruism, that would move every family to regard the rights of every other family living in its neighborhood, would decrease the nerve-destroying noises of city streets, and increase the comforts of living where life is frequently a struggle with small return for the efforts made to secure peace, privacy, and quiet.

Vaccination

The Royal Commission on Vaccination has just made its report, which the London "Times" considers has been so long delayed as to almost become a public scandal. The delay in compelling the enforcement of the law in the city of Gloucester is charged as the cause of the smallpox epidemic this year in that city. The "Times" says:

The argument for revaccination is that it is the only means of rendering protection permanent; and that for compulsion is that the "liberty" claimed for the anti-vaccinator is productive of far-reaching disease and death, falling upon persons who have no share in his superstitions and who yet cannot be preserved from the consequences of them.

Wherever vaccination is not universal, there, either from folly or carelessness, a residuum of susceptible persons will be found, and in such conditions it is hopeless to expect the entire disappearance of the disease. The facilities for free vaccination are already very considerable, and the facilities for obtaining free medical attendance not only by the poor, but by persons who could not properly be so described, are already sufficient to exert, especially in large towns, a decidedly pauperizing influence upon the community.

It would probably be a matter for much regret if this influence were further extended by act of Parliament, more especially as the only ill effects observable after vaccination are produced, as a rule, either by the endeavors of parents to prevent the operation from being successful, or by inoculation of the scratches with some form of septic dirt.

Law is, or at least may be, a great educator, and the present law, if enforced, would serve to impress upon the minds of the careless people that it was their duty to take a certain small amount of trouble for the sake of protecting not only their children, but also their neighbors, from a scourge which is no respecter of persons.

The Little Listening Ears

Many children receive in their first impressions of God such distorted ideas that it takes years to eliminate them from the mind. The greatest verbal care should be given our expressions when speaking of the relations of God to the child in the presence of the children. We have all heard the story of the little child who regretted that God was not a Christian, who explained this view of God by saying that it was not Christian to be angry, and God was always angry. The small child who wondered why God did not whip the devil is another victim of distorted ideas wholly due to the language of the people who were about him. It will take years to change an angry God to a God of love, or a God who cannot overcome evil into a beneficent God. Looking into our own minds, we are forced to see how many false ideas grew in our minds in childhood relating to the influence of good and evil, how long it took us to come into a condition of mind that recognized the personal responsibility of our own acts. Out of this knowledge should grow a sense of responsibility to the children about us.

Some Summer Drinks

The City Chemist of Washington, D. C., has made an investigation of ice-cream soda-water. This is a part of his report:

Pineapple ice-cream soda-water, for instance, which is a favorite drink at the Capital, contained, according to the analysis, 38.05 per cent. of solids, as follows: Butter fat, 7 per cent.; mineral matter, 1.03 per cent.; proteids, .32 per cent.; sugar, 26.70 per cent. A sample of the pineapple flavoring boiled down was found to contain water, sugar, and ethyl butrate. It was mostly water and sugar, there being as much of the latter as will stay in solution. Ethyl butrate is a decoction made by distilling rancid butter with alcohol and sulphuric acid. A very little ethyl butrate will scent an entire house with the odor of pineapples. To make the syrup yellow, a dash of aniline was added. The quantity was so small that it was called by the chemists "a trace." The dye is one of the products of the gas office, and is made by the distillation of coal-oil. The water was charged, of course, with carbonic-acid gas, the effect of which on the mucous membrane, the chemist says, is deleterious.

Clean Streets

The New Century Club of Utica has taken the city authorities to task because of the dirty condition of the streets. It has proved that the streets of the city can be cleaned and kept clean at an average expense of eight and one-half cents per frontage for the property-owners. The charter of the city will doubtless be changed, that more money may be commanded for the city's improvement.

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About People

—A monument to President Carnot, which has cost nearly 75,000 francs, has been unveiled at Châlons-sur-Marne.

—A tablet has been placed in the chancel of Freshwater Church, Isle of Wight, as a memorial to Lord Tennyson, which records the fact that "his happiest days were passed at Farringford, in this parish."

—Sir Benjamin Richardson, the eminent physician, thinks that the normal period of human life is about 110 years, and that seven out of ten average people ought to live that long if they took proper care of themselves.

—M. Osiris, the banker, of Paris, who recently bought Malmaison, intends to restore the palace and the grounds, both of which are now in a most dilapidated condition, after which he will make a gift of the property to the State.

—Czar Nicholas has given nearly $2,000 toward the statue to Lavoisier, the father of scientific chemistry, which France proposes to erect, after a century's delay. The French contributions already amount to $10,000. All the gas companies of France have subscribed to the fund.

—Mr. Jacob, the great curio collector and jewel merchant of Simla, India, who is the original of F. Marion Crawford's "Mr. Isaacs," has been, it is reported, obliged to sell his collection, owing to the action of the government, which makes it impossible for him to carry on his diamond trade with the chiefs of feudatory States.

—Thomas Carlyle went with Millais to look at the latter's house, and, after gazing with wonder at all its splendors, its marble pavements, its white marble columns, its stately staircase, and beautiful dados, he turned to Millais and asked in his brusque manner, "Has paint done all this, Mr. Millais?" The painter laughed, and replied, "It has." "Then," rejoined the dweller in the modest house at Chelsea, "all I have to say is, there are more fools in the world than I thought there were."

—Mrs. Mussens, the housekeeper of Balmoral Castle, is said to be the one person—man or woman—of whom Queen Victoria stands in awe. Her Majesty once took a fancy to a certain housemaid, and requested that she be given the care of the royal apartment. Mrs. Mussens, however, coldly informed the Queen that such a mark of favor would turn the young woman's head, and the Queen of Great Britain and Ireland and Empress of India had to acquiesce meekly in her housekeeper's decision.

—Theodor Mommsen, the famous German historian, who has recently been to Italy, and who will be eighty next year, is of the opinion that the pursuit of literature, particularly the study of history, contributes to longevity. He is himself an example of his belief, being in vigorous health and capable of as much work as most men do when twenty years younger. He thinks that Leopold von Ranke, who died in his ninety-first year, attained what he regards as the average age of the historian, and sees no reason why he himself should not become a centenarian. Unlike most old men, Mommsen grows more and more liberal with time, and looks for many wholesome and striking reforms in Europe throughout the coming century, which will, to his mind, come from the general advance in education and the growth of the individual.

—A characteristic letter from "Kathleen Mavourneen" Crouch, who died lately, was printed recently in the "Westminster Gazette." It was addressed to a nephew of the composer, living in Liverpool: "They have announced my death and burial so often that they will have to resort to an affidavit (25 cents) to make their swindle appear feasible even in sensational prints. When the old bard is really about to die, he will write his own obituary. I went to hear my 'Green and Gold' played by a military orchestra yesterday, and I am to conduct the orchestra on Monday night and sing, at eighty-nine, 'Kathleen Mavourneen' in public. Proof positive this that your uncle lives. In mental spirits I am as bright as ever, but physically I am worn out. My two daughters appear in the same performance for the whole week. Life exists in the old dog yet. Have been writing day and night for a Miss Harper, who is preparing a book on the song-writers of the century, in which I figure conspicuously. Through all my sickness I have adhered to my practice of writing a specific article, music, prose, or poetry, every day, and perfect the same. Amount of MSS. enormous."

Competitive Preaching

Elijah Hedding, the well-known Methodist Bishop who lived in the first half of the present century, was particularly felicitous in making appointments for the different circuits. He used, however, to tell with keen enjoyment of one occasion on which he failed to give satisfaction.

At the close of a conference when he had made numerous appointments for circuits, a boy appeared, gasping for breath, and informed him that a man at the hotel, who seemed to be in a dying condition, was anxiously calling the Bishop's name.

Hurrying to the hotel, he found the man in a state bordering on hysterics because he had failed to secure the appointment he wished, but had been assigned to another circuit.

"Now stop bawling," said the Bishop firmly, when the man had made his complaint, "and go to your post and labor like a man." He thought he had seen the last of the fault-finder, but a short time after the man appeared again, in a great state of excitement.

"I don't blame you, Bishop," he said, "but it's that presiding elder! And now if you'll only hear him and me preach two bouts of twenty sermons apiece," he continued, looking anxiously at Bishop Hedding for encouragement, "two bouts of twenty sermons apiece, if I don't beat him, Bishop, why, I'll give up!"

This trial never took place, but the Bishop had some difficulty in persuading the discontented preacher to return to his post.

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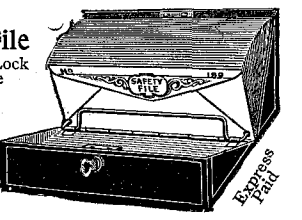

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The Business World

The Week

The continued improvement in the stock market last week was largely ascribed by the dealers themselves to the majority gained by the Republicans in the State of Vermont. The gold movement toward this country continued, and something over $20,000,000 are known to have been engaged, making allowance for duplications in some of the transactions. Indications of a check in gold importation were seen, but this is a natural result of the state of exchange, and is not believed to be permanent. Among the closing prices for stocks on Saturday were Chicago, Burlington, and Quincy, 66 (asked); Western Union, 79½; Manhattan, 83⅛; Delaware, Lackawanna, and Western, 155; Chicago and Alton, 152; Denver and Rio Grande, 42¾; Lake Shore and Michigan, 145; Michigan Central, 90; St. Paul, 69¼; Sugar, 114½. The weekly statement of the banks showed a considerable increase in specie and circulation, but the decrease in deposits, legal tenders, and loans continues large. The surplus reserve showed a decrease of only about $600,000, this being due to the influence of the gold imports; a specially encouraging feature of the situation is that the gold imports are finding their way in large proportion into the Government Treasury. A slight improvement was noticed in general industrial trade, the improvement being particularly noteworthy in iron and steel. Cotton also rose, on account of the probability of a small crop. Exports of wheat continue large. "Bradstreet's" reports 336 business failures—16 more than for the previous week, and 152 more than for the same week last year.

American Manufactures in China

The Pekin University, conducted under the auspices of the American Methodist Episcopal Mission, has recently opened in one of its buildings a museum which it is proposed to devote largely to the exhibition of foreign machinery and mechanical appliances. This museum is visited by daily increasing numbers of people of the better classes who are interested in acquiring some knowledge of foreign manufactures and inventions, and it is believed that it can be made an important means of advertising and introducing the products of American industry. The authorities of this museum would be glad to receive and exhibit working models, photographs, or drawings of machinery and invention, or specimens thereof, such as plows, ships, firearms, cannon, electricity, machinery, cars, locomotives, windmills, looms, printing-presses, wagons, engines, etc. Each exhibit which may be presented to them will be marked in Chinese with the name and address of the maker, together with description and price thereof if desired, and capable translators will explain its use to inquirers. A letter to the State Department from our Legation at Pekin says that this is a good opportunity for manufacturers in this country who wish to reach the Chinese market. Pekin, with a population of 600,000, is the literary and political center of the Empire. Advertising here should be more profitable than in any other city in China.

New Underground Roads in London

The London "Electrical Engineer" says: "Great activity is being shown in London at present in planning underground street railways, and all of the roads under consideration are to be equipped with electricity by reason of the conspicuous success of the electric road already in operation. The railway referred to is the City and South London, opened in 1890. Here for the first time was tried that invention of Mr. Greathead's, which, equally with electric traction, has helped to revolutionize urban railway construction. This contrivance, familiarly known to engineers as the 'Greathead shield,' is an airlock system of tunneling which enables work to be executed expeditiously at any depth in perfect safety, and to be continued unhindered quite irrespective of whatever springs may be encountered while boring. The railways now under construction will be tunneled in this manner at an average depth of sixty feet beneath the pavements of London, and no sign of their progress will be visible to those who use the streets, excepting only on the sites of proposed stations, where shops and houses are being demolished. There are no fewer than six lines authorized, two being at the present moment actively pushed forward. The Waterloo and City Railway is the shortest of all, and has but two stations, one at Waterloo and the other at the Mansion House. This particular line is, perhaps, the most urgently needed of all, and it is now rapidly approaching completion. But public attention is attracted just now principally to the Central London Railway, which will run from Shepherd's Bush to Liverpool Street, a distance of six and a half miles. Authorized in the sessions of 1891 and 1893, its construction has just been undertaken by the Electric Traction Company, who have let all the contracts and have already begun pulling down the houses that occupy the sites of the fourteen stations along the route. Trains stopping at each station will be run at intervals of two minutes and a half, and will perform the journey from end to end, including all stoppages, in thirty-five minutes. The cost of construction and equipment, calculated at £500,000 per mile, brings the total cost to £3,500,000. The rail level will not be less than eighty-five feet beneath the surface at some points on this line, and five hydraulic lifts will convey passengers to and from the trains, and subways will be constructed for foot-passengers to cross from one side of the road to the other. The company expects to carry between fifty and sixty millions of passengers in the year, but the actual capacity of the line is 85,000,000."

Shoe Manufacture

Great changes have taken place within the last few years in this branch of manufacture, some of which have been summarized as follows: There is no New England monopoly in the manufacture of fine shoes, although that was practically the condition a few years ago, when that section made ninety per cent. of the women's shoes in America. Now the manufacture of these shoes is distributed West as far as Chicago, and South to Cincinnati and Baltimore. It is claimed by the Philadelphia "Ledger" that the finest footwear for women is made in that city, while Newark, N. J., is the center for all the fine men's shoes made in the country. Western manufacturers make heavier and more durable shoes. The shoes are plump and strong, with more sole leather than perhaps needful, but they are a little too coarse for the East. Eastern manufacturers have so systematized the business that even the different weights of sole leather are finely graded, not an ounce more than is necessary being used in any class of shoe. Custom-made shoes have very largely become a thing of the past. Compared with the number sold, the percentage of shoes made to order is infinitesimally small. The change has come about within the last twenty years, and whereas formerly the grades of shoes or the finished materials for making them were nearly altogether imported, the conditions are reversed. It is said by a prominent Philadelphia firm that there is ten times the quantity of fine kid leather exported that is imported, and the export trade in fine shoes is also becoming a factor in the commercial world. The finest skins from Curaçao, Brazil, and South America generally were formerly shipped to France, where they were tanned and finished, and then reshipped to this country. But now the skins are shipped here direct.

Japanese Silk-Mill

A London exchange says: "Particulars of a project for the establishment of another silk-mill in Japan have reached us. It is to begin with a plant of 3,000 spindles, probably to be increased to 5,000. The director of the new enterprise has placed himself in communication with the Tokio office of this journal, which has supplied us with copies of the specifications for the whole of the machinery and apparatus required. We are requested to bring this to the notice of textile engineering firms and others in this country who may be interested in the project, and any firms who may desire to see the specifications can do so by applying to us."

Superiority of American Ships

The superiority of workmanship on boats built in America over those put up in Great Britain for the same classes of tonnage is a matter of such general knowledge, the "Marine Record" asserts, that it is no longer contested by those who have no reason to be biased. A few years ago a lake building firm offered to build a ship for the West Indian trade for $250,000. The contract was secured by an English yard for $150,000, or just 60 per cent. of the price asked on the lakes. The ship made a few trips, but had not been in commission very long until she failed to return from one of her voyages, and was never heard of again, although there had been no exceptionally bad weather, and no reason for the loss of a stanch steel ship, unless by collision, a form of disaster which usually leaves some traces. The difference in price between the American and English yards would not now be so great on a ship of this size, as the introduction of labor-saving machinery and the reduced prices of material, which is now as cheap in America as in England, have given lake builders some advantages which they did not enjoy a few years ago.

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The Progress of Reform in Turkey

When the scheme proposed by the Governments of England, France, and Russia last year for the reform of the government of certain parts of Asiatic Turkey—a very insufficient measure—was pressed upon the Sultan, he informed the Ambassadors that if this scheme was insisted upon he could not be responsible for the preservation of order among his Mohammedan subjects. The scheme was insisted upon, and the whole world knows the consequence. The most indubitable proofs exist in all parts of the country that the outbreaks which devastated the land, which destroyed thousands of Armenian lives, and impoverished the whole Armenian community, were ordered from Constantinople itself. This is declared by officers and civilians, and many Koordish chiefs still have in their possession written official authority for the part which they played. The English Consul at Harpoot saw the fragments of a shell which exploded in the house of a missionary, and the two cannonballs which were found among ruins of other missionary houses, fired under the direction of the military commander. There were also many shots from the Martini rifles of the soldiers. The soldiers broke open and robbed the safe of the Euphrates College, and joined in the general plunder. In most places the Government disarmed the Armenians before the onslaught, and the soldiers joined in the massacre of the Armenians whom they were nominally protecting, while scarcely a Turk or Koord was killed.

Thus a series of crimes were perpetrated which have shocked the civilized world, and which in their extent and fiendish brutality and lust have never yet been comprehended by the world, and yet no person has been punished or brought to account for them. On the contrary, the Government everywhere seeks to lay the blame on the Armenians. In every part of the country some of the most respectable of the Armenians are in prison for treasonable conduct or speech, or as being instigators of these crimes. The pastor of the church in Mardin, who has held the position since the organization of the church, nearly thirty years ago, is serving out a five years' sentence for communicating to a neighboring pastor some of the provisions of the Scheme of Reform. The pastor of the church in Malatia, who has held that office for a still longer time, is now in prison awaiting his trial upon the ridiculous charge of inciting the Armenians to sedition. So in other parts of the country preachers and teachers are languishing in Turkish prisons upon similar charges—men of high character, who never by word or deed have been disloyal to the Government. One hundred and five men, natives of Arabkir, have been in prison for eight months, and are still in prison, under the charge of bringing on the troubles in Arabkir, which left themselves and the majority of their fellow-Christians penniless and houseless, and which sacrificed hundreds of Armenian lives! Mr. Knapp, an American missionary at Bitlis, was arrested by the Turkish Government and hurried to the seacoast with the intention of sending him out of the country under the preposterous charge that he had instigated the Armenians to rebel against the Government and to attack the mosques while the Moslems were at worship, and that he had even hired men to commit murder.

Such being the condition of affairs, it is not surprising that public confidence has not been restored. Added to this is the fact that threats of another general and more complete massacre are freely uttered by Turks and Koords, and that rumors of disturbances in other parts of the country abound. All this is a great drawback upon the endeavors to put the Armenians upon their feet again. They are doing what they can, with the funds which have come from the Red Cross and other sources, to take up their life-work again and earn their own living, but they receive little or no encouragement from the Government; and the constant fear in which they live helps to unnerve them. The future of this industrious and worthy people, impoverished, and many of them with their houses in ruins, with thousands of widows and orphans living amidst hostile neighbors, without adequate protection from the Government, and with Christian nations looking coldly on, is a problem too deep for human solution. They are more grateful than words can express for the manifestation of Christian sympathy which has come to them from other lands, but they cannot understand why Governments which bear the name of Christian should allow them to be thoroughly crushed without remonstrance. Will not the readers of The Outlook continue to remember them in their benefactions and their prayers?

* * *

—, Turkey, July, 1896.

The American En Route

American travelers are the merriest in Europe, and laughter and good cheer follow them wherever they go. One of them rallied a driver of a wagonette filled with pleasure-seekers upon his neglect to produce a nightingale.

"We have had fine scenery and good inns," he remarked. "We have seen noble trees and quaint villages. We have heard cuckoos, but we have not heard the famous English nightingale. You are neglecting your opportunity, driver. Your tip will depend upon your success in beating up a nightingale for us."

The driver made no reply, but during the next mile the flaps of his ears fairly curled in his eagerness to catch the far-away note of a nightingale. At last he held up his horses, turned cautiously around, and whispered:

"I think, sir, that I hear one now!"

The company were quiet, and it was not long before a feeble twitter was heard, but under no stress of circumstances could it have been associated with the king of English songbirds. But the driver's face lighted up with a fine glow of enthusiasm as he repeated:

"I think, sir, that it is a nightingale!"

"The tip is yours, John," said the jolly American. "Any one who can make a nightingale out of that wretched warbler deserves to be rewarded for his imagination."

Another American remonstrated with a French hotel proprietor for presenting a bill with reckless overcharges.

"I don't mind paying for meals which I haven't eaten," he remarked, suavely, "nor for candles which I haven't burned, nor for towels which I called for but couldn't get, even after I had tipped the chambermaid. But I have moral scruples against settling a score for a bottle of champagne which my child is alleged to have drunk. It seems hardly fair to an innocent three-year-old baby to convict him of intemperance by paying the bill. For the sake of the family reputation I must insist upon having that bottle of champagne removed from the account."

Americans are better pleasure-seekers than Englishmen, because they are less contentious and less disposed to be irritable over minor annoyances.

An American and an Englishman were in the same compartment of a car running between Flushing and Hamburg. The German official demanded two marks as an extra charge for retaining seats in what would be called in America a vestibule train.

The American paid the fee without a murmur. The Englishman demurred, grew red in the face, talked in an excited key, and paid the money under protest. Then for five hours he smoked one cigar after another and walked up and down the train, scowling at every one and threatening the officials with exposure in the London "Times."

"You have developed more steam than the engine," said the American jokingly to the Englishman at the journey's end. "Your power of worrying over trifles ought to be utilized in making the train go. But we are all under obligations to you. You have supplied a humorous element for a tiresome journey."—*Youth's Companion.*

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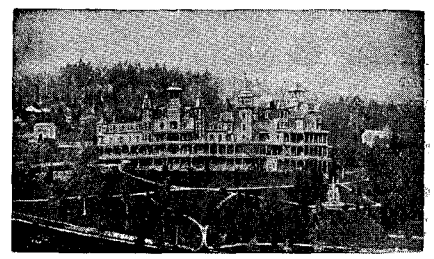

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Forgetting and Forgiving

Bismarck could forgive, but he wished to do it after proper solicitation. At the beginning of the Danish War, Field-Marshal Wrangel, who was at the head of the Prussian troops, was exceedingly annoyed, at one point, to be telegraphed not to advance farther, and he returned a message telling King William that "These diplomatists who spoil the most successful operations deserve the gallows."

After that, Bismarck ignored him completely, and one day they met at the King's table, where it was especially awkward to preserve a coldness. Wrangel called everybody *Du*, and presently he turned to Bismarck, who was seated next him, and said, "My son, canst thou not forget?"

"No," was the curt reply.

After a pause, Wrangel began again.

"My son, canst thou not *forgive?*"

"With all my heart," said Bismarck, and the breach was healed.

But when an offense was public rather than personal, he showed that he could be lenient even to the undeserving, especially if they struck his sense of humor.

In 1863 a Princess Caroline of Reuss had imposed a special tax upon her subjects, in order to pay for the marriage of one of her daughters. The act was severely commented on by the press, and the "Kladderadatsch," Berlin's funny paper, published a caustic poem on the subject, for which Dohm, its editor, was given five weeks' imprisonment. But when he had served out a month of his time a cartoon appeared in his paper, showing him confined within the cage-like ironwork of a huge crinoline, while his colleagues stood about, full of sympathy. Beneath the print was the legend, "Crino-caro-line."

The King was so amused at the cartoon that Bismarck had no difficulty in getting him to let Dohm out of jail. And then he wrote to the editor:

"I beg to inform you that his Majesty the King has seen fit to remit the remainder of your five weeks' imprisonment. The charming cartoon in your last issue has not been without influence on this decision; but may I combine a personal request with this intimation, and beg you now to leave poor Caroline alone?"—*Youth's Companion.*

First Woman of the Future—Oh, just look at Mrs. De Style's swell new dog! Second Woman of the Future—Why, where can your eyes be? That isn't a new dog. That's her last season's dog trimmed over.—*Detroit Tribune.*

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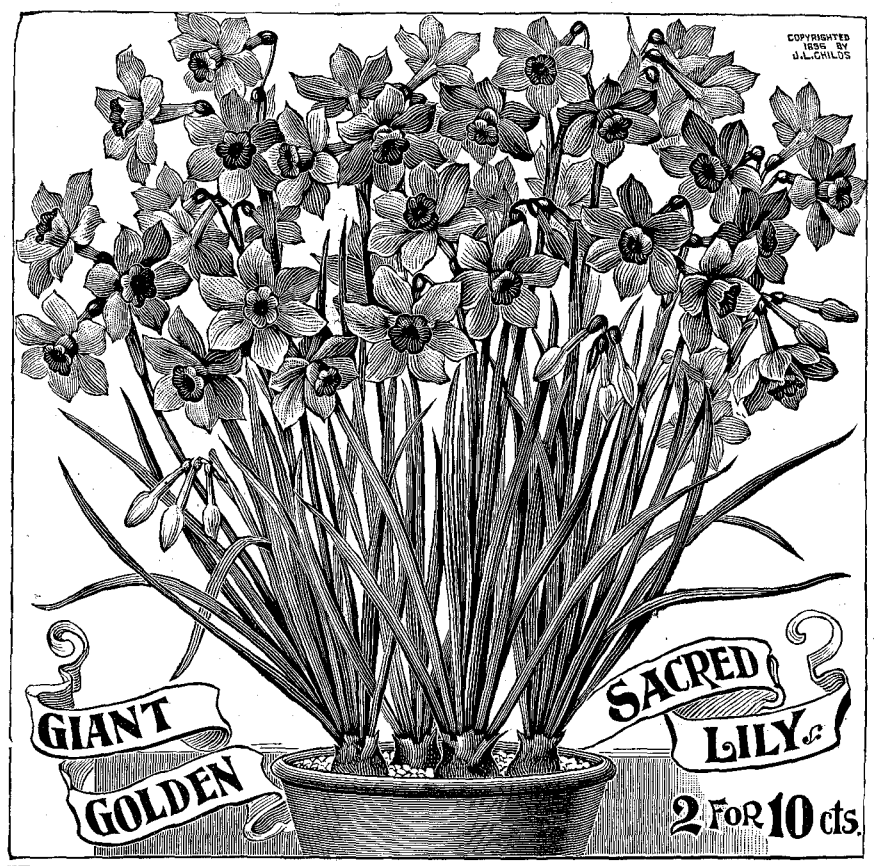

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Quite a Difference.—"He must be passionately fond of reading." "No; he's only a bibliomaniac."—*Puck.*

Caddie (visiting)—What kind o' player is he? Caddie (engaged)—'Im? He just plays as if it was for pleesure!—*Punch.*

"Money am offen like some days," says Brother Watkins: "dew in de maunin' and mist at night."—*Philadelphia Record.*

"Talk may be cheap," says the Manayunk philosopher, "but the man who retains a lawyer knows differently."—*Philadelphia Record.*

Mrs. Oldtimer—Does your husband still think that you are too good for him? Mrs. Newlywed—Yes; he complains a good deal on Sundays!—*Puck.*

Attorney—You say that you witnessed this altercation? O'Hara (on the stand)—No, sor, Oi didn't see that. Oi was busy lookin' at th' foight.—*Cleveland Leader.*

"It is tough, but true," said the Cumminsville sage, "that a man generally does not get any foresight until he is too old to have anything to look forward to."—*Cincinnati Enquirer.*

"What a shocking bad appointment to the Deanery of Barchester!" "Oh, I don't know. The usual qualifications—own brother to a peer, and a failure wherever he had been before!"—*Punch.*

"Well," said Mrs. Wiffles to the tramp, "I suppose you want something to eat this morning?" "No, kind lady," replied the wayfarer; "I called to see if you had a cast-off bicycle to give a deserving man."—*Harper's Bazar.*

"I wish merely to remark," said the parrot that had come in a cage all the way from Boston, "that my name is not Polly, and I do not desire a cracker. Will some person kindly bring me a plate of beans?"—*Chicago Tribune.*

"I have never been properly appreciated before, but the discovery of the cathodic ray gives me a reasonable ground for hope that the time has come when my merits will receive the attention they so richly deserve." It was the bone of contention which spoke.—*Pittsburg Chronicle.*

Lord Dufferin once addressed the University of Toronto in Greek, and on the following day the Canadian journals announced that his command of the language was astounding, idiomatic, and grammatically perfect. Whereupon the following dialogue ensued: "How did those idiots of reporters know that?" asked Sir Hector Langevin of Sir John Macdonald. "Because I told them," replied Sir John. "But who told you? You don't know Greek," persisted Sir Hector. "I don't know Greek," admitted the Premier, with his usual gravity, "but I know politics."—*San Francisco Argonaut.*

In New Zealand, as in California, the Chinaman abounds, and there, too, he has to resort to strategy to make good his position. In Otago, where Scotchmen are in the majority, a contract for mending a road was to be let, and the most acceptable bid was signed "McPherson." Notice was sent to the said McPherson to complete the contract, and, lo—he appeared in all the glory of yellow hue and pigtail! "But," gasped the president of the board, "your name can't be McPherson." "All lightee," cheerfully answered John Chinaman, "nobody catchee contlact in Otago unless he named Mac." The contract was signed, and the Mongolian McPherson did his work as well as if he had hailed from Glasgow.—*Exchange.*

Apropos of simplicity of style, a good anecdote is told of the two celebrated barristers Balfour and Erskine. Balfour's style was gorgeously verbose; Erskine's, on the contrary, was crisp and vigorous. Coming into court one day, Erskine noticed that Balfour's ankle was bandaged. "Why, what is the matter?" asked Erskine. Instead of replying, "I fell from a gate," Balfour answered in his usual roundabout manner. "I was taking a romantic ramble in my brother's garden," he said, "and on coming to a gate, I discovered that I had to climb over it, by which I came in contact with the first bar and grazed the epidermis of my leg, which has caused a slight extravasation of the blood." "You may thank your lucky stars," replied Erskine, "that your brother's gate was not as lofty as your style, for you most certainly would have broken your neck by the fall."—*Exchange.*

Thackeray's Two Dragons

One of Thackeray's charming little sketches represents him endeavoring to escape from his room, while a printer's boy leans against the door to keep him in.

One day he was visiting the studio of Baron Marochetti, when their host took down a small engraving from the wall and presented it to him. The subject was "St. George and the Dragon."

Thackeray inspected it with great delight for a few minutes, until suddenly, becoming grave, he turned to one of his friends and said:

"I shall hang it near the head of my bed, where I can see it every morning. We all have our dragons to fight. Do you know yours? I know mine. I have not one, but two."

"What are they?"

"Indolence and luxury!"

"I could not help smiling," says his friend, "as I thought of the prodigious amount of literary labor he had performed, and at the same time remembered the simple comfort of his dwelling next door."

"I am serious," Thackeray continued. "I never take up the pen without an effort; I work only from necessity. I never walk out without seeing some pretty, useless thing which I want to buy. Sometimes I pass the same shop window every day for months and resist the temptation, and think I'm safe; then comes the day of weakness, and I yield. I shall look at this picture and think of my dragons, though I never expect to overcome them."

Trees that Whistle

The musical or whistling tree is found in the West Indian Islands, in Nubia, and the Soudan. It has a peculiar-shaped leaf, and pods with a split or open edge. The wind passing through these sends out the sound which gives the tree its peculiar name. In Barbados there is a valley filled with these trees, and when the trade-winds blow across the islands a constant moaning, deep-toned whistle is heard from it, which in the still hours of the night has a very weird and unpleasant effect. A species of acacia, which grows very abundantly in the Soudan, is also called the whistling tree by the natives. Its shoots are frequently, by the agency of the larvæ of insects, distorted in shape, and swollen into a globular bladder from one to two inches in diameter. After the insect has emerged from a circular hole in the side of this swelling, the opening, played upon by the wind, becomes a musical instrument, equal in sound to a sweet-toned flute.—*Tit-Bits.*

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Notes and Queries

I am reading with great interest W. Robertson Smith's "The Prophets of Israel," in the course of which I have just read Hosea xi., 1, "When Israel was a child, then I loved him, and called my son out of Egypt." This and the following three verses seem plainly to be simply historical statements and not at all predictive, yet the marginal reference at Matt. ii., 15, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son," is to this very verse in Hosea. Can this seeming conflict be explained, and if so, how? J. J.

The Epistle to the Hebrews, especially in the first two chapters, illustrates this loose way of applying Old Testament sayings, which is due to the pious imagination of the writer, who sees a predictive element where there is none that we can recognize. This was a common practice among devout Jews of that time, and not peculiar to the Christian writers.

Kindly inform me what you consider the best periodical on social and economic problems of the day, also the best expository (Biblical) for practical use in the pastorate? E. N. J.

1. The "Political Science Quarterly" (Boston) and the "American Journal of Sociology" (Chicago). 2. Works covering the whole Bible, such as "The Expositor's Bible," "The People's Bible" (by Dr. Parker), are voluminous and expensive. The best thing is to take a book at a time; such as "The Book of Isaiah," by Dr. George Adam Smith, Dr. Dale on Ephesians, the Gospel of John, by F. D. Maurice, Dr. Deems on James ("The Gospel of Common Sense"). Expository study should not skip about, but concentrate.

1. State, if possible in his own words, the exact conception held by Ritschl of the person of Christ. 2. The most competent exponent of the Ritschlian school. 3. Your estimate of Kaftan's "Truth of the Christian Religion." HYNES.

1. (In our own words) As a man, pre-existent in the purpose of God, not otherwise, divine in his ethical unity with God. 2. Kaftan, Hermann, and Bender are the most prominent. 3. We have not read it.

Kindly answer the following question: What is the best concise work on Systematic Theology, written from the standpoint of modern scholarship? A. S. W.

There is none.

Can any one help me, on the slight clue that I can offer, to get hold of two old poems? One is about an old Irish mother bidding farewell to her son, whom she knows she shall never see again, but to whom she speaks cheerily, expressing her sadness in asides. The only lines remembered are:

"I'll see my son's fair face again—
(But not on this side heaven)."

The other poem, as far as it can be recalled, is the petition of some lost soul, and there are lines in it somewhat like these:

"Who comes to bless with prayers like thine
In hell can never be.
God's angels could not, if they would,
Bar out the light from thee."

M. L.

Your correspondent "H. P. M." will be interested in a two-column article by Dr. C. S. Robinson in the "Congregationalist" of September 4, 1890, in which he explains how the first line of Cardinal Newman's hymn was changed to "*Send* kindly light." That change was made by a "literary friend" of Dr. Robinson's, who first brought the hymn to his notice in 1862, and who at that time assumed that the form "Lead, kindly Light" was a typographical error arising from the close resemblance of the words *Lead* and *Send* as they sometimes appear in manuscript. C. P. O.

I notice an inquiry from "***" concerning the authorship of a quotation at the end of Froude's Vol. II. of the Carlyle biography. The passage in question is a translation in part and in part an adaptation of a portion of chapter 43 of the second book of Thucydides. It is from the Funeral Oration of Pericles in honor of the Athenians who lost their lives in the first summer of the Peloponnesian War. In the passage as quoted Froude has changed "they" and "their" of the original Greek to "he" and "his" in order to adapt the passage to his use. O. M. F.

"S. W. T." declares, in substance, that there is no contemporaneous information concerning Christ. Tacitus, in Annals, B. 15, Chap. 45, says: "Christus, the founder of the sect" called Christians, "was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign of Tiberius; but the superstition, repressed for a time, broke out again, not only in Judea, whence the mischief originated," etc. Tacitus wrote the above a few years only subsequent to the death of Jesus, and his statements were, and ever have been, accepted as facts. H. B.

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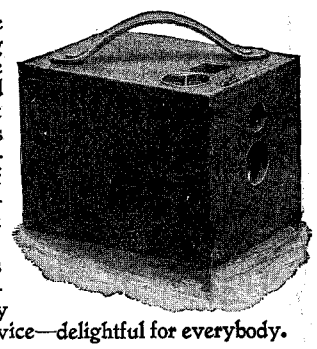

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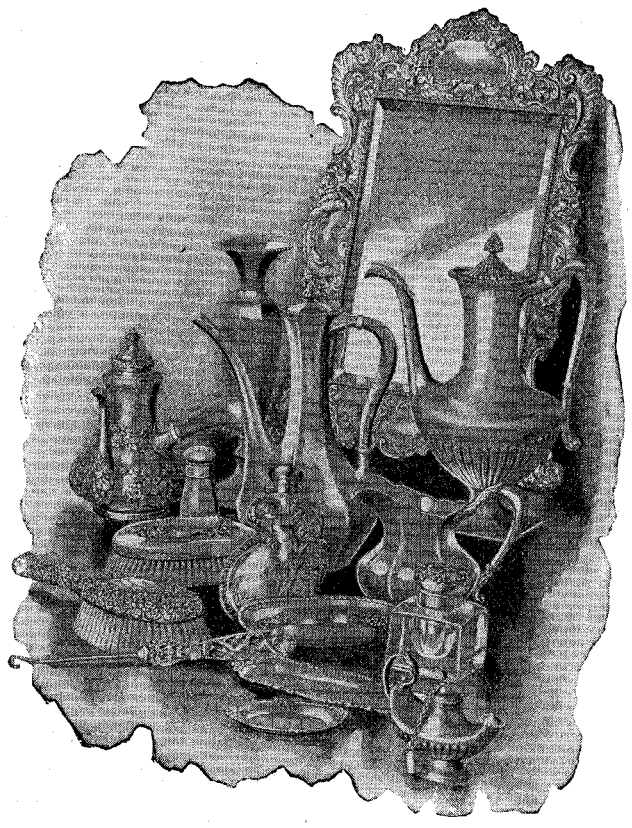

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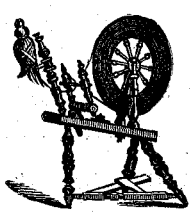

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